THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, MARCH 26, 1831. VOL. I.—No. 1.

THE CHANGE.

No more, no more, why would I dream
Dreams that I know are vain!
Why trust the future, when the past
I would not live again?

Affection—'tis the glittering wreath
Of snow-work in the sun;
Pleasure—the rocket's shining course,
Ended ere well begun.

Hope, the false music, luring where
The siren sorrow dwells;
And praise a very mockery,
The chime of the fool's bells.

And yet, alas! for the fond time
When I believed all this—
Although 'twas nothing but a dream,
At least that dream was bliss.

The heart is like those fairy rings,
Where all of green has died;
Yet there, they say, the fairy race,
By moonlight's wont to ride.

We hold to that gay creed no more—
Gone is the elfin reign;
Yet surely such fair visions fled
Is more of loss than gain.

But thus it is, as years pass on,
Even with our own heart;
We see the visions, one by one,
Of early youth depart.

We gaze around—all is the same
O'er which our young eye ranged;
But—sorrow for the heart and eye!—
Ourselves, ourselves have changed.

ART THOU A CHRISTIAN.

Art thou a Christian? Though thy cot
Be small, and poverty thy lot,
Rejoice: thy Saviour bent to know
The ills of want, the cares of wo:
And to the faithful poor hath given
The rich inheritance of heaven.
Art thou a Christian doomed to roam,
Far from thy friends and native home?
Look round on valley, hill and plain,
Cliffs crown'd with trees, and fields with grain;
View nature's charms, and busy man,
And tell me, 'midst the varied plan,
What hast thou mark'd or what survey'd,
That God, thy Father, hath not made?
Then love his works, and love to trace
His semblance in a stranger's face;
Call each sweet spot a home to thee,
And every man God's family.
Art thou a Christian, 'mid the strife
Of years mature and busy life?
Be active; for thy race is short,
Thy bark is hastening to the port.
Be cheerful; holy angels bear
An antidote for all thy care;
And let no pangs disturb a breast
Prepared for everlasting rest.

THE ESSAYIST.

Qui miscuit utile dulci.

[For the Churchman.]

To study the powers of man, to reflect upon his present state, and to look forward to his future destiny, will ever be interesting to the thoughtful mind. The infant, when it first unlocks its weeping eyes upon the world, is a sad and humiliating memento of human weakness. A year rolls away ere it can totter over the floor, and another has gone before it can lisp the tones of language—then the child is seen trembling before the monarch of some little school, and stammering over the oft repeated alphabet, or dancing a wild thoughtless thing in the street, or on the green. Years slide away, and the mind yet slumbers in the breast of childhood. Youth, at length, awakes the passions, which hitherto have only started fitfully into action, and all is uproar—reason dares not yet trust herself in the storm—ten thousand temptations crowd around—habit throws over him her noiseless and invisible chains, and he staggers on the brink of ruin! Should he escape, and sober manhood bring him forward upon the active stage of life, avarice, ambition, distrust, and discontent, wither every fancied joy that he seems to grasp—old age comes on apace, and ere long we hear the shrivelled lips of decay exclaim, "The days of man are threescore years and ten, and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow—so soon passeth it away, and we are gone!" The silent procession is soon after seen passing slowly through the gate of the grave-yard—the coffin is let gently down—the spade is lifted over the grave—a heavy sound is heard—"earth to earth, ashes to ashes, dust to dust;" and all is over! Is this man? Then, O how vain! Spoke they not truly who likened him to the morning dew and evening cloud; to the grass that withereth, and the vapor that vanisheth away; to the light leaves that flutter in the winds of autumn, and the empty bubbles that glitter and burst on the mountain torrent!

But let us behold him again. Fancy a child to find its name growing among the flowers of a garden—delight and surprise instantly mingle on its playful features; and the moment after, a sober thoughtfulness overspreads them—it looks around, but nowhere else finds a single letter—it flies to its parent, exclaiming with all the eagerness of youthful curiosity, "*Who, who* has planted my name?" How ennobling is this effort of *reason!* The ox that wanders on the sandy desert, till hunger has unstrung the nerves of strength, and lights at length on the well-stored crib, chews the fresh hay, and drinks from the refreshing trough, but thinks not of the hand which provided them. Mark, too, another power, which elevates man above the creatures around him. The stripling, who spurs his courser across the plain, sees, in *imagination*, an army of glittering chargers, rushing to the fight—he hears the clashing of swords, and the shouts of victory; but the prancing steed that bears him, hears nothing but the murmuring breeze, and sees naught but the barren heath around him. Enter once more the repository of the dead. The earthy covering of yon grave has been thrown off—descend into it, and you will find it no longer the habitation of the dead. The dust which once reposed there, has mounted to the heavens, and the spirit which animates it is holding high converse with the bright intelligences of God, looking forward to the enjoyment of new and nobler faculties, and the discovery of loftier sciences, through the ages of eternity. Is this man? O, where then is he, who does not exult in the contemplation of such a destiny? With what delightful astonishment should we look into our *minds*, where there are such inexhaustible stores of knowledge and happiness! and what an exalted science is that which "unfolds the principles of things," and analyzes the exquisite structure of the mind!

And yet, that department of philosophy which treats of mind, and which has been termed on the one hand, the "first philosophy," and is looked upon by its admirers as the apex of human inquiry, is derided, on the other hand, as the most intricate and finest spun tissue of cobweb learning which ever beclouded the brain of a schoolman.

These opposite opinions may be accounted for, and the excellence of the science fully established.

Aristotle may be considered the founder of Metaphysics, and the fate of his writings will lead us to one main reason of the latter of these opinions. With a genius the most penetrating and profound, this remarkable philosopher grasped at all the learning of his time, and pushed his concise reasoning to an amazing extent. Poetry and Rhetoric acknowledged his energetic hand; the various departments of natural science engaged his attention; and those books which contained his deeper researches, are denominated Των μετα τα φυσικα. To whatever cause it may be owing, whether to his own intention, or to the conjectural emendation of those parts of his writings which had become decayed, in their subterranean repository, the fact cannot be denied, that to pages which stream with the most refined and exalted ideas, in the finest language, there often succeed others, replete with absurdity or the darkest obscurity; and while his pre-eminent excellence in one part almost deified him for ages after, insomuch that some of the schoolmen absurdly declared him "the forerunner of Christ in the mysteries of nature;" and among the thousand of his commentators, one went so far as to invoke the aid of a superior being, to enable him to understand a certain passage in his works—the mystery which hangs about other parts has given rise to the fiercest and yet most trivial controversies, and to the wildest conjectures and theories which ever disgraced the human intellect. Ramus and Des Cartes dared, at last, to think for themselves; and while the method of induction, which has since led to such glorious results, was very early acted upon by Roger Bacon, in Natural Philosophy; and afterwards reduced to system, by the lord chancellor, the bold spirit of Locke carried the torch of truth into the dungeons of the schoolmen, and exposed to merited ridicule their countless tomes of stupid jargon.

The contempt thus thrown upon the once sacred doctrines of Aristotle and his commentators, was attached by the unreflecting part of community to the science of mind itself; while the more judicious part of mankind rejoiced that so noble a study had been cleared of the heavy lumber, which had so long kept out of sight its real utility.

Upon Locke, two opposite and dangerous systems were founded—that of the Materialists, who would reduce every thing to matter; and the Ideal Philosophy, which denies the possibility of its existence. Bishop Berkley, the ingenious author of the latter, thought and wrote for the promotion of truth, and the good of mankind; but Hume, who followed up the same argument, attempted by sophistry to sap the foundations of all religion. This strengthened the prejudice of the vulgar and superficial against the science, and incited men of deep investigation to labor more ardently with the hope of removing these dangerous errors. Reid and Stewart have been successful—and the science of mind now stands a noble monument of human genius. The Gospel has thrown a halo of glory around the philosophy of the soul; and surely it is a high and delightful employment to ponder on the deep researches of others, and estimate the vast discoveries which they have made in the hidden store-houses of the mind, and then to turn our thoughts into our own bosoms, and while we tread the yet untrodden wastes of human intellect, and exclaim, in the language of inspiration, "I am fearfully and wonderfully made," to look up with gratitude to that incomprehensible Being, who framed and lodged in its frail tenement of clay, the immortal spirit of man.

T.

BIOGRAPHICAL SKETCHES.

[For the Churchman.]

ELIZABETH—MARY—LADY JANE GREY.

In reading the interesting history of England, it seems not a little striking to find living in the same country and at the same time, three of the most remarkable women that the world has ever seen—Queen Elizabeth, Queen Mary, and the Lady Jane Grey. Elizabeth, of England, is celebrated as one of the greatest sovereigns that ever filled the British throne. The beauty, the accomplishments, and the misfortunes of Mary, Queen of Scots, are a favorite theme of the historian and the poet—and the life of the Lady Jane Grey was never read by any person of feeling without the deepest interest. It is a natural and pleasing employment to compare together those who are held up by fame to the admiration of posterity. Let us then consider for a moment the character of the persons just mentioned, and award to whom it is justly due, the preference.

In Elizabeth we perceive a manly strength of mind; a firmness and decision of character; an acuteness in judgment, and prudence in execution, which excite our astonishment. Few are the monarchs who have promoted and secured, as well as this princess, the welfare of their subjects. But the brightness of these noble qualities is dimmed by the shade of others, which would render disgusting the most exalted character in other respects. Elizabeth was vain—she was jealous—she was cruel.

The character of Mary Stewart cannot be contemplated without a sensation of sorrow. Formed as she was by nature to taste the sweetest enjoyments of life, and to be the source of comfort and gladness to all around her, it is melancholy to reflect on the evils and misfortunes of her life, and the bitterness of her untimely end. Unlike the Queen of England, her heart was mild and yielding, full of all the tenderness peculiar to her sex; and to this disposition we may naturally attribute many of her indiscretions. But whatever may be urged in her defence, the crimes with which she is charged, throw a deep shade upon her character.

We come now to a person who presents to the virtuous mind a most interesting subject of reflection. If ever there existed a human being, whose heart was pure from the depravity of our nature, and whose life was spotless, such was the Lady Jane Grey. Consider the beauty of person with which nature had endowed her—consider her age and station in life, and the manners of the time at which she lived—and, above all, consider the particular events of her life; and you cannot but assent to the assertion just made. There is another remarkable trait in her character; it is her love of learning, and the genius she displayed in its cultivation. It is no uncommon thing at the present day to hear of a learned female; but at the distance of almost three centuries past, it must excite our surprise. The Lady Jane received her education with Edward the Sixth, whose age was about the same with hers; and although this prince is celebrated by historians as a prodigy in literature, yet Mr. Hume tells us that "she seemed even to surpass him in acquiring every part of manly and polite literature." The reply which she made to a gentleman who found her reading Plato, while the rest of her family were engaged in hunting, exhibits a singular taste of mind, and a remarkable application to ancient learning. Thus fond of study, and endowed with such genius, her time was spent in pursuits pleasing to her taste.

The melancholy end of so much innocence and worth, demands a pen more gifted than mine—but her eulogy is written in the heart of every one who has read her story. Who that thinks of her unhappy fate does not grieve at the folly and madness of ambition? She loved—she clung to the retirement of private life—she sought not the crown—to her the sceptre of England presented no charms. Ah, no! it was the ambition of her friends—it was her tender attachment to them, which ruined this illustrious lady. Yet she opened not her mouth, though condemned by the fury of a cruel bigot to suffer death herself, and to see all that were near and dear to her overwhelmed by misfortune, she uttered no complaint. The closing scene of her life exhibits all the mildness and gentleness of her amiable character. With all the serenity of innocence, and with all the ardent glow of triumphant faith, she bade adieu to this world of sorrow, and sunk peaceful into the grave, in the full hope of another and a better life.

R.

BIBLICAL CRITICISM.

[For the Churchman.]

FIGURATIVE LANGUAGE OF THE BIBLE—NO. I.

It is impossible to look back upon the three centuries which have elapsed since the reformation, without being astonished and delighted at the rapid advance of science, whether profane or sacred, within that period. The imagination of one philosopher after another, had been employed from century to century, in the formation of systems which might embrace within their compass, the phenomena of nature, and the operations of the human mind; and the understanding had been tortured by the difficulties which constantly presented themselves, in the application of these systems to the rough reality, when Bacon presented the world with that admirable plan of *Analytic Research*, which has since opened so many new and wonderful paths to the votary of human learning.

The change has not been less in the sublimer learning of theology. This was once composed of a knowledge of the Latin vulgate, a familiar acquaintance with the lives of saints and the decrees of councils, and an absurd jumble of Heathen fable and Christian speculation. The veto of authority was laid [illegible] slightest attempt to ascertain by the patience of investigation, and the slow but sure deductions of human reason, the correctness of established opinions; and the promise of spiritual guidance and assistance, contained in the Scriptures, was urged as an incontrovertible argument for the infallibility of such opinions. Martin Luther broke the heaviest chain of authority at a blow, and from his time to the present, the knowledge of divine things has been constantly increasing in extent and accuracy. The structure of the learned languages has been minutely examined, their most remote obscurities, and their most singular peculiarities have been investigated, and the knowledge thus acquired, has been applied with the most brilliant success. The whole treasury of history has been searched through, in quest of something which might add to the riches of the theological student. The most delicate and refined powers of criticism have been engaged; indeed all the varied departments of literature and science, in any degree relevant, have been made to contribute their aid to his high and important labors, and all have contributed to show, as well by the clearness of their plain and direct demonstration, as by the absurdity which, in most cases, they have indelibly affixed to the principles resulting from assumed infallibility, that while the Spirit of God is promised to those, who with an humble and holy heart are inquiring after sacred truth, the Giver of that Spirit will not sanction the neglect of any of those more ordinary means which are more immediately within the reach of man. With the view of illustrating this principle, it is proposed to make a few remarks upon the figurative language of Scripture—to touch upon some of the errors which must arise, and which have arisen from the neglect of those points of human learning which have a bearing upon this subject, and to notice briefly the advantages and the disadvantages which have resulted from the application of the modern improved criticism to this department of sacred literature.

The figurative language of Scripture comprehends a portion of no small extent and importance. Much of the sacred text was written at an early period of society, and consequently exhibits that passionate fondness for bold metaphor, which is so characteristic of the first stages of society—written too, in that quarter of the globe which has ever been famed for profuse decorations of style. Much, is Poetry of the highest order. Poetry, which outstrips in the variety, beauty, and sublimity of its imagery, any other collection of measured compositions in existence. One part presents language the most highly figurative, rendered yet more difficult by the peculiar nature of prophecy. Another, lays before us the divine teachings of the Word made flesh, clothed in language not more remarkable for its simplicity, than for the beautiful illustrations with which it every where abounds, drawn from the works of nature, and from the circumstances of the people to whom they were addressed. A third part unfolds the eloquence, and gives the public and private letters of men who spoke with all the vehemence of persecuted sincerity, and wrote under a degree of zealous and holy excitement which nothing but a direct communication with heaven could produce. That these parts of Scripture would be subject to frequent false interpretation and false application, any one having the most ordinary acquaintance with the human heart, and an experience of human actions, however limited, might naturally infer. So delightful is it to man's fancy to roam at large, so comparatively heavy and slow is the progress of reason and criticism, that even men of learning have often fallen into the grossest mistakes in regard to passages of Scripture, of the character just described; and with the ignorant, nothing is more common than to hear the wildest doctrines deduced from the mere imagery of Scripture, taken in a literal sense.

We need only look to the history of the Church, whether past or present, for the proof and illustration of this idea. Think for a moment of the Jewish Rabbins of old. They not only did not every where aim at the plain sense, couched beneath the metaphorical expression, but they seemed to regard the works of their great historian and lawgiver, as well as the inspired labors of succeeding historians and prophets, as mere themes for the exercise of their ingenuity in conjecture and speculation. Destitute of any solid principles of interpretation, they not only gave a free indulgence to all the wildness of their native language, but carried away by the false glare of the later Grecian philosophy, they appear to have lost almost entirely the power of distinguishing the plain from the figurative style. It was their boast, out of a text apparently the most simple, to gather scores of meanings. Hence, to a mind which has been imbued with the pure principles of correct criticism, the volumes which they have left behind them, present rather the air of Arabian fictions, than of theological disquisitions.

But this absurd perversion of Scripture was not confined to the Rabbins. It crept into the opinions and writings of those who had been nourished in the infancy of their Christian acquirements by the very apostles themselves. The early Christian fathers, a body of men perhaps never equalled by any other of equal number, in sincere attachment to the cause of which they undertook the publication and defence, and in pious obedience to the requisitions resulting from that cause, were so far influenced by the captivating freedom of fanciful interpretation, and their eager desire to meet the assailants of their faith upon their own ground, as to admit and reason upon principles, which, if they had been carried fully out, must have crushed the whole fabric of their argument in favor of the Christian religion. Startled by the charge of incredibility and absurdity, which was urged with so much vehemence against many of the accounts contained in the volumes by them held sacred, they endeavored to discover some moral maxim beneath the narratives thus exposed to attack. In the prosecution of this attempt, many new and strange resemblances presented themselves. These were moulded into the form of arguments, with much skill, and served admirably for immediate use, and the fathers, pleased with the poetic garb thus thrown over the Scriptures, and delighted with the successful air which it enabled them to assume toward their enemies, pursued the plan of figurative interpretations, to an extent, which, in after times, led to almost universal error.

U.

THE MINISTRY.

[For the Churchman.]

CLERICAL ZEAL.

Mr. Editor—The following interesting remarks upon clerical zeal, allow me to [illegible] in your Journal. They are extracted from an excellent essay on the *Signs of Conversion and Unconversion in Ministers of the Church, by the Rev. Samuel Charles Wilks, A. M.*

L.

The most conspicuous aim of a pious minister, and that to which his whole conduct may be reduced, is an ardent desire 'to save himself and those that hear him.' No powers of language can describe the intensity with which this feeling often glows in the bosom of a good man. Where such a feeling exists, it will always be evident to others. The natural disposition of a man, however cold or reserved, will not be able to overcome its influence. Some measure of holy zeal is absolutely inseparable from the office and character of a pious minister: it may vary with the different tempers of men, or with the degrees of their piety, but it will never be extinct. It is impossible that he who has imbibed even the smallest portion of the Christian spirit—that spirit which actuated apostles, confessors, and martyrs, can remain an unconcerned spectator of the religious wants of those whose souls are intrusted to his care. He must, of necessity, bring into his ministerial functions something of that spirit which characterized the primitive ages. He will be anxious to know the state of his flock; his preaching will be cordial and affectionate; his private labors conscientious and unremitted; and in his whole conduct he will appear to value his bodily strength, and his mental attainments, only as they promote the cause of the Redeemer, and the eternal interests of the human soul. But zeal, it may be said, is often affected by the hypocrite, and is natural to a man of warm feelings. This, indeed, is true; so that from its existence, we cannot *necessarily* infer the existence of true piety; still, if it be conducted on apparently Christian principles, and directed to a Christian end, we ought to judge favorably, and to leave to the Searcher of hearts to determine whether or not we are deceived. Negatively, however, the rule is infallible, that where coldness and indifference occupy the place of ministerial zeal, there is always ground for suspicion and distrust.

The zeal of a good man will be evident, not only in the attention he gives to the more obvious duties of his profession, but also in his performance of various things which, to a worldly man, might appear works of supererogation. He will use every present means of benefitting his people, and will ardently employ the energies of his mind in discovering and pursuing new schemes of utility.

Pastoral visiting, so far as it is practicable, is universally considered, by all who have treated of clerical obligations, as of high importance and indispensable obligation. In numerous instances it is the best, and often the only, mode of conveying instruction, reproof, warning, admonition, encouragement, or comfort. It is therefore in some cases the chief source of a minister's usefulness; for who is there that does not need to be reminded of various things which cannot be discussed in a mixed assembly, but which are highly important for his individual edification? Yet notwithstanding the acknowledged importance of this duty, it is one so arduous, and so completely opposed to the spirit of the present age, that it will seldom be faithfully performed, but by a man of pious character; so that a diligent discharge of it ought always to be considered a favorable omen.

There is but one way to Heaven, both for the learned and the unlearned.—*Bishop Taylor.*

The roses of pleasure seldom last long enough to adorn the brow of him who plucks them, and they are the only roses which do not retain their sweetness after they have lost their beauty.—*Blair.*

Take away God and religion, and men live to no purpose, without proposing any worthy and considerable end of life to themselves.—*Tillotson.*

DEVOTIONAL.

In angello, cum libello.

[Selected for the Churchman.]

A PATTERN OF DAILY DEVOTION,

Drawn by the life of the most Reverend and pious Son and Father of this Church. (Appended to an old work on the Catechism, published about the time of the death of Archbishop Usher, whose life it is most probable formed the original of this 'pattern of devotion.')

Instead of prayers, which used to be at the end of books of this nature, we have thought fit to set before you the pattern of daily devotion, out of the life of the most reverend and eminent person that this Church ever bred: whereby all men may see how they may have and keep communion with God, in the use of the wholesome prayers and directions of the Church of England; and withal, how they may keep up their souls in a suitable holy frame at those prayers, which may honor God, comfort them, adorn our religion, convince gainsayers, and keep a happy correspondence between us and heaven.

1st. As soon as you awake, be sure you have some choice psalm and portions of Scripture to pitch your first thoughts upon, together with some meditation of sleep, of the night, God's preservation to you: to which end you should have the seven penitential psalms, as they had them in the primitive Church, by heart; and you should enlarge your meditations on the Lord's most comprehensive prayer, observing each word, with the duties and comforts contained in them.

2d. Suffer no worldly business to possess your thoughts, till you have considered the temper of your soul within; your opportunities of doing good, and your temptations to evil from without; your carriage for the time past, and your resolution for the time to come; and wrapped up those thoughts in some Scripture sentences, ejaculations, and meditations; and then drawing some holy considerations from every thing you do, and keeping your soul in a constant course of contemplation, till in an humble sense of your sin against, and dependence upon God, you kneel and say, "O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon me a miserable sinner." Lord, *I know not what to pray for as I ought; O let thy* Spirit *help my infirmity, and enable me to offer up a spiritual sacrifice to thee by* Jesus Christ. And then by the help of that Spirit, raise up your soul to go along with the confession at the beginning of the common prayer, and that at the communion; which you may read, and enlarge your heart upon, according to your own condition, running over particulars in your thoughts while you read generals.

3d. Having opened your heart to God, if you can, go to church, or any other place where you may receive the absolution from the minister, who hath power to declare the will of God, concerning poor penitent sinners; so as whose sins he declares pardoned, upon their repentance and faith, [illegible] declares not pardoned, upon their impenitence and unbelief, they are not pardoned. Hear, if you can, the commissioned ambassador of God, opening his good will concerning a penitent sinner. If that cannot be, look upon the three gracious absolutions; first, in the beginning of the common prayer, the second, at the communion, the third, at the visitation of the sick, and apply them to your broken heart and believing soul, and then go on in the morning prayer, the psalms and lessons of the day, warming your heart by the one, and instructing it by the other; being sure always to apply every period as near as you can to your own occasions, and enlarge upon every petition of the prayers, and upon every verse of the psalms in your mind, and reducing your thoughts upon them by writing to a method, which you may use to quicken you at any time. After the morning prayer, you may use some collects, either for those special graces you want, or against those special sins you are sensible of, or for the special mercies you have received, or for others, your superiors, your friends, or enemies; and to that end he reduceth the collects to a method, that you may choose them out for your own occasion, concluding with that, *Direct us, O* Lord, *in all our doings*, &c.

4th. When he is ready, he hath a peculiar meditation for every accident that occurs to him; and there can be no opportunity of hearing, praying, or discoursing, that he waives or neglects. At the beginning and end of every affair that is likely to take up his thoughts, he armeth his soul by a suitable reflection and ejaculation, ordinary or extraordinary, as the nature of the occurrence is.

5th. Before dinner, wherever he is, he retires for half an hour to reading, meditation and prayer.

6th. At dinner, he hath a chapter read and discoursed of before him, by as able men as any one in the land, such as use his table.

7th. He hath his diary, for every remarkable particular that falls in word or action from himself or others.

8th. After the hour he allots to discourse, and the four hours he allows to business, wherein he keeps up his private and pious considerations, agreeable to events, he retires to the evening office, which he performs as he did the morning, adding an examination of his diary of that day's remark.

9th. As he examined the account of every day at the close of it, so of every week, every month, and every year, at the end of them.

10th. The benefit he found by this course of devotion was, that there happened nothing within or without him, for which he was not prepared by a heavenly remedy.

11th. Repentance being the great business of his life, upon all fast days, either public, directed by the Church, or private, set apart by himself; First, he surveyeth his life and heart, noting down the particulars of each, with all circumstances. Second, he wrought himself to a due sense of his vile and dangerous condition, until he was affected with a true and hearty sorrow for, and established with a strong resolution against, his sinful life or actions. Third, applying himself to God, by faith in Christ, by supplication and prayer. Fourth, offering up himself entirely unto God, with a promise of new life by God's gracious assistance and Spirit. Fifth, setting on those duties wherein he hath been most defective, and mortifying those sins to which most inclined. Sixth, always making and keeping his peace with his own heart and with all men.

12th. He chose out several Collects, in ordinary, (reserving to himself a liberty in extraordinaries,) upon the seven hours of prayer; as first, at three o'clock in the morning; second at

six; third at nine; fourth at twelve; fifth at three in the afternoon; sixth at six; seventh at nine, or bed time.

13th. He hath a large volume of experienced observations upon the Liturgy, the Bible, the Sacraments, together with the public occurrences; which teacheth an observing and steady soul to reduce every thing it readeth, seeth, or heareth, to its own purposes and occasions.*

14th. The *last things*, the *theological graces*, the *cardinal virtues*, the sins that are nearest that against the HOLY GHOST, the seven *deadly sins*, the sixteen *fruits of the* SPIRIT, the twenty *policies of Satan*, the ten commandments, the twelve articles of our faith, have taken up so much of his time, that he hath six volumes of his own observations upon them. *Go thou and do likewise, that thou mayest attain his honor and respect, his virtues and exactness, his peace with* GOD *and his own conscience, and his name, which shall be had in everlasting remembrance.* J.

* The reader will find not unsuitable for these several hours, the following Collects. A little reflection will suggest to him the arguments which have led to their choice, though he may find others, perhaps, far more fit.—1st, 3 A. M. Collect for Easter even—6 A. M. 2d Sunday after Easter—9 A. M. 17th Sunday after Trinity—12 M. Ascension Day—3 P. M. Easter Day—6 P. M. Collect preceding the Commandments, in the Ante-Communion service—9 P. M. Collect following the Commandments, and, that for the 10th Sunday after Trinity.

THE REV. MR. SCHROEDER'S MEMOIR.

BISHOP HOBART.

THE following additional particulars of the closing scene of Bishop HOBART'S life, furnished by a letter from the Rev. Dr. Rudd, of Auburn, are extracted from the "*Memorial of Bishop* HOBART," prepared by the Rev. J. F. Schroeder, of Trinity Church, and lately published by the Messrs. Swords, of this city:—

The worthy publishers of "The Memorial of Bishop Hobart" have expressed a wish that I would extend the account already given, by adding a number of particulars, which have been related in private conversations. I am fully aware of the difficulties, and frequent improprieties attending the detail of sick-room occurrences; and I am admonished on this subject by the recollection of the lively sensibility with which it was regarded by my venerated friend. Still I conclude I should have done injustice to the public, to him, and to myself, had I said less, and much more might doubtless have been expressed. In a case like the one which has filled the Church with an uncommon degree of interest, it would be reasonable to suppose that, under the peculiar circumstances of its occurrence, many incidents and remarks, gratifying to be known to the public, or to the immediate friends, would be remembered.

To the writer and his wife, Bishop Hobart, as had been customary for him for many years, had much to say in relation to his domestic affairs, and the different members of his family. On such topics it is well known that he was not in the habit of conversing much, except with very intimate friends. On these subjects, during the earlier part of the Bishop's illness, and when none were in his room but Mrs. Rudd or myself, or both, he conversed in his usual way, expressing all that tenderness and anxiety for which he was distinguished, regretting repeatedly, that Mrs. Hobart and her sister could not be with him, but at the same time always adding, with other expressions of pious resignation to the good pleasure of his LORD, "GOD's will be done." It was, I think, in the course of Saturday the 11th, that he called me to his bedside and asked respecting the days [illegible], and then moving his fingers in a calculation of the movements of the mail, he remarked, "if I can hold out for two or three days longer, I shall undoubtedly see my dear wife;" and then, with some ardent expressions of attachment, he added, "but if it be GOD's will that I should not see her, I trust there is a place of meeting for us, where no separations will be known." This, and many other particulars, have been detailed to the Bishop's family and particular friends during our visit to the city of New-York, in October.

Very few men, under any circumstances, ever evinced more gratitude for attentions of every kind, and surely no one, under such circumstances of pain and suffering, ever more carefully noted what was done for him. On one occasion there was a military parade in a field near the parsonage, the music of which, it was perceived, disturbed him. The writer went to the officers, and on stating the situation of his friend, the music was instantly suspended, and the soldiers were soon marched off silently. On discovering what had been done, the Bishop wished to know the commander's name, and observed, "that was very kind in him—thank him and the officers for me." On one occasion, when a warm bath was to be administered late in the evening, it became requisite to procure additional help, and three young men were called in, and it was not till near midnight that the operation was over; he then wished to know the names of the persons who had been called in, for the light of the room was so disposed that he could not distinctly see them. On being informed, and that one of them was a subject of his *last confirmation*, he said, in the fulness of that affectionate manner so peculiarly displayed in his whole life, "I am glad, my old friend, that you could get such persons to assist you; every thing is managed here so quietly—GOD bless them, and he will bless you and them for this kindness—'blessed is the man that provideth for the sick and needy'—the Saviour blessed those who took care of the sick."

On more than one occasion the Bishop spoke of his nervous constitution as very much impeding the efforts of his physicians, and one day, addressing them on the subject, alluded to his mother and sister, as having suffered much from this cause, in a manner so forcible, and yet so tender, that a thrilling effect was produced upon all present.

At one time when he desired me to offer at his bed-side certain prayers that he named, he said, "then add, in your own language, some short supplications for my dear wife and family." This was done in nearly the following words:—"We commend, O Heavenly Father, to thy most gracious protection and blessing, the wife and children of this thy sick servant; fit and prepare them, by thy grace, for whatever the wisdom of thy providence shall allot them, and give them an humble and pious resignation to the dispensations of thy righteous will, through JESUS CHRIST our LORD." Having uttered here, an emphatic *Amen*, the Bishop added, "That's good—that's comforting—that's just what I wanted—GOD bless you, my dear old friend—thank you—thank you —GOD be praised for this and all his mercies."

Expressions of this kind were continually proceeding from his lips, and very many might be here presented, but they would subject the writer to the charge of ostentation and vanity, with those who do not know him. They will never be obliterated from my recollection, though no memorandum was taken. They are too deeply sunken in the heart to require that.

On one of the last days of his sickness, the Bishop, after having slept for a short time, commenced singing some verses of Bishop Ken's Morning and Evening Hymns. He first sung the second and third verses of the Evening Hymn—

> Forgive me, LORD, for thy dear Son,
> The ills that I this day have done;
> That with the world, myself, and Thee,
> I, ere I sleep, at peace may be.
>
> Teach me to live, that I may dread
> The grave as little as my bed;
> Teach me to die, that so I may
> Triumphing rise at the last day.

After these he repeated the last line, "Triumphing rise at the last day," and then added, "Through my Saviour's merit and grace may I be able to do that"—"Triumphing rise at the last day."

After a momentary pause, he desired to hear read the 9th verse of the Morning hymn, which he could not distinctly recollect. This was done, and he sung in the same tune (Tallis)

> Direct, controul, suggest this day,
> All I design, or do, or say,
> That all my pow'rs, with all their might,
> In Thy sole glory may unite.

At the end he said, "O let me keep this in mind through the day," repeating the verse with great emphasis, and then sang the last verse—

> Praise GOD, from whom all blessings flow,
> Praise Him, all creatures here below;
> Praise Him above, y' angelic host;
> Praise FATHER, SON, and HOLY GHOST.

He then remained silent for some time.

Incidents like the foregoing might be multiplied, but a sufficient number have been mentioned to show the collectedness and composure of the Bishop's mind, as well as his resignation to the Divine will, and the pious and ardent affections that filled his bosom.

To the above extract there is an obvious propriety in appending the following passage from the Rev. Dr. Rudd's previous account of our lamented Bishop's illness and death.

On Saturday morning the indications were so wholly discouraging, that his physicians advised that he should be informed that they considered him in a very dangerous situation. Though the Bishop had evidently regarded his case as very doubtful, he might not be aware that his time was so near out as it had proved to have been.

The painful office of making the communication, fell upon the writer, and it was suggested that if he had any thing to do or say there should be no delay, and allusion was made to his wishes as to the LORD's Supper. "O yes," said he, "the sacrament, the sacrament; that is the last thing—that is all—let me have it." There was a firmness and composure in his manner, as he uttered the words, "Well, GOD's will be done," which moved every heart, and confirmed all present in the conviction that the pious affection of this venerated and beloved Bishop could not be shaken by the approach of death.

The sacrament was soon admistered by the writer, and long will that solemn scene be remembered by all who beheld the transaction, as one of the most tender and moving character. When the person officiating came, in the confession, to the words, "by thought, word, and deed," the Bishop stopped him, and said, "You know the Church expects us to pause over these words; pause now, repeating one of the words at a time, till I request you to go on." This was done, and the pauses in each case were so long, that a fear passed over our minds that he had lost his recollection, or fallen asleep. This, however, proved not to be so; he repeated each word, and after the third pause added, "Proceed, I will interrupt you no more." At the proper place he requested to hear read the 93d hymn. As soon as the reading was ended, he sung clearly the second and third verses.

From this time, which was about nine o'clock in the morning, there was no very important change. During the night he said very little, and for about four hours before he expired, was nearly, if not quite, insensible to what was passing around. He sunk into the arms of death without a struggle; and his face soon assumed that engaging expression which has, in life, so often delighted those who loved him.

THE CHURCHMAN.

SATURDAY, MARCH 26, 1831.

TO THE PUBLIC.

At the first presentation of our name and character to the Public, it becomes us to make our bow in due form, and bespeak the favorable regards of those, who are to sit in judgment upon our destiny. To secure these, we think it will be required only to point the attention to a single fact—the undeniable want of a periodical like that which we propose to publish. It is well known that the Episcopal Church fills a more extended portion of the general view in the city of New-York, than in any other part of America: and it is equally well known that the Churchmen of this large and flourishing metropolis, have, hitherto derived fewer advantages from the periodical press, than their brethren of the south and north, the east and the west, who do not command either the wealth, the influence, or the reading population of the diocese of New York. The interval of time hitherto adopted by our publishers has been too great. The public taste, the taste of the age demanded something in the form of the ordinary newspaper. We propose to meet that demand.—And shall it be said, that, while our daily papers are bearing off the palm from every sister city in the mercantile world; while a tremendous and overpowering influence is exerted by them, in the political world; and while our brethren of other denominations are pouring out, week after week, their printed columns upon every side of us—shall it be said, that the Churchmen of New York, either cannot, or will not sustain a periodical like the one now presented for their support? We trust not.

In regard to the principles of our paper, a few brief remarks will suffice. Our title speaks for itself. We love, we venerate the Church. With St. Paul, and with our late lamented Bishop, we hold it to be "the pillar and ground of the truth." We regard it as our solemn duty, to set forth before all the world, upon every proper occasion, and by every honest method, the excellence and the beauty of the Church; and when called upon, we ever shall "be ready to give an answer to every man that asketh us a reason of the hope that is in us;" but at the same time, "with meekness and with fear." We shall never court controversy; but we shall stand firm as the rock upon our defence, always remembering "that most excellent gift of charity, the very bond of peace, and of all virtues."—And where is the Churchman, we ask, who would wish us to do otherwise?

A word as to the manner of conducting the paper, and we have done. It shall be our object to combine variety and interest with utility. We shall endeavor to give a faithful record of ecclesiastical intelligence, and our columns shall be always open to communications tending to illustrate the history, the doctrines and the practice of the Church. And while the sublime study of theology may lead us now and then "to the height of some great argument;" in order to enliven and refresh our pages, we shall not hesitate to avail ourselves of the literature of the day, of the lighter departments of composition, and of that kind of *small change* which now passes current in the republic of letters. We are aware of the danger of making large promises. We do not like to hear them, and we do not like to make them; but we think we have ample reason to make known our conviction, that the public will not be disappointed in our efforts to please, when we announce the fact, that our brethren of the clergy generally, in this city, have given us the kindest assurances of frequent and liberal co-operation and contribution. Of the talent, the learning, the taste and the piety of these gentlemen, it would be superfluous to speak; they are well known to the public, and their aid cannot fail to insure to our columns every thing, which may be requisite to render them interesesting and instructive.

In conclusion, we beg leave to state, that the Right Rev. Bishop Onderdonk has kindly furnished us with the following letter, addressed to the Clergy and Laity of the Diocese of New York; and we humbly anticipate, that the interest, which is therein manifested, for our success, will awaken, throughout the diocese, a corresponding interest in the prosperity of

THE CHURCHMAN.

To the Clergy and Laity of the Diocese of New-York.

BRETHREN—

It is well known to have been an object of deep solicitude with our late revered diocesan, that there should be published in this city a weekly newspaper, devoted to the interests of our communion. A variety of practical difficulties hindered, from time to time, the accomplishment of that object, until the inscrutable dispensation of Providence which removed him for ever from all that he was so laboriously effecting, and so judiciously devising, for the advancement of the Redeemer's kingdom. In the deeply anxious reflections on its responsibilities which the distinguished honor of being his successor has crowded upon my mind, one general view of duty is at once obvious to my understanding, and clear to my feelings. It is, that as far as practicable, I should take up the great work of the oversight of this portion of the flock of CHRIST, as he laid it down, and prosecute it as I have reason to believe he would, had his invaluable life been spared. One of the last communications I ever received from him, left by him when he went on that visitation whence he never was to return alive, was on his favorite and often urged subject of a weekly religious paper. You will readily believe, therefore, that it was one of the first matters which occupied my own mind, on admission to my present office. My solicitude was soon increased by the discontinuance of the Christian Journal, which had, for so many years, ranked among the most respectable and useful religious periodicals in our country. Truly happy am I in the assurance now before you that the long wished for object has commenced being realized. And most earnestly do I commend "THE CHURCHMAN" to your patronage and encouragement. In the talents and principles of the Editor, and the aid on which several of his brethren have given him full reason to rely, we have every ground of confidence that the paper will take a highly respectable rank among the many similar publications of the day, and be true to the best interests of our Communion, and therefore, to the best interests of the Gospel of our LORD. You will all understand the designed character of the paper, when I express the full conviction that it will be such as our late Bishop, were he on earth, would approve. It will be its object to carry on the blessed work in which his affections and labors were so absorbed, on the principles, and in the way which his judgment uniformly approved, and which he so faithfully and diligently pursued in every department of his varied and extensive services. You will not misunderstand my motive in adopting this method of laying before you the anticipated character of The Churchman, as a strong ground on which to build our unqualified recommendation of it to the favorable regards, and the liberal patronage, of the diocese. I have adopted it as setting forth, in a manner at once concise, and clearly understood by you all, the stand which the paper may be expected to take on all questions connected with religious principles and duty.

I ought, however, to add my full confidence, that while the Churchman will be always ready to illustrate, enforce, and when required, defend, the distinctive principles and usages of our Communion, it is, by no means, designed to make it a controversial paper. Its leading object will be to edify its readers in the pure faith and vital piety of the Gospel; to visit the closet of retirement, and the domestic circle, with wholesome rules for the government of the heart and life in the ways of GOD's laws, and in the works of his commandments, with the consolations of religion in sorrow, its direction in difficulties, its light in doubts; and the powerful sanctions, and gracious encouragements, with which it enforces the requisitions of virtue and godliness; and to illustrate, by authentic intelligence, the dealings of GOD's providence and grace towards his Church and people, and the progress of the great work of having His way known upon earth, and His saving health unto all nations. The instrumentality, to this end, of our General and Diocesan Conventions, of our General Theological Seminary, Domestic and Foreign Missionary Society and Sunday School Union, and of the several minor sister institutions in our Church, will be subjects of particular notice.

In the conducting of a religious paper, many points must, of course, be noticed, on which there are conscientious differences of opinion among Christians, and among Churchmen. I am confident, however, that connected with the stand which this paper will be expected to take on these points, will be a scrupulous adherence to the Christian mode in which should be discharged the Christian duty of earnestly contending for the faith once delivered to the saints.

But, my brethren, in recommending the Churchman to your patronage and support, I am far from forgetting my own obligations, and those of the Diocese, of our Church at large, and of the general cause of religion, to that highly valuable paper, THE GOSPEL MESSENGER, which has, for some years, been published at Auburn, in this diocese. I have long considered it as one of the best papers of the kind, in reference to its particular sphere of usefulness, within my knowledge. It is the most efficient missionary agent in the interesting and important western section of our state. May its worthy, well qualified, and indefatigable editor be rewarded for his unwearied labors in the cause of CHRIST and the Church, by an enlarged and permanent patronage to his excellent paper. I ask not one of my brethren in the West, Clerical or Lay, to take the Churchman, unless he also takes the Messenger. His first duty is to the latter; for it may reasonably be expected to be better able to meet the exigencies of the Church in that region, than any paper published elsewhere. I am sure, however, that the means exist very extensively, and may I not hope that the disposition is as extensive?—to take both, and thus widen the field of useful information, and strengthen, more effectually, the good cause of our Church; which, the more it is impartially investigated, is the more seen to be one with the best interests of the everlasting Gospel.

Commending that cause to your pious devotion, and willing and liberal co-operation, and yourselves to the blessings of GOD's providence and grace, I am,

Brethren,
Your affectionate Diocesan,
BENJAMIN T. ONDERDONK.

New-York, March 18, 1831.

☞ Those gentlemen who have kindly volunteered their services in procuring subscribers for "The Churchman," and such others as are disposed to give their aid in procuring an extensive and efficient patronage for said paper, are respectfully requested to meet at the Press office, 46 Lumber street, on Thursday evening next, at half past 7 o'clock.

☞ Gentlemen holding subscription papers for "The Churchman," will please send lists of the names procured, to the Press Office, 46 Lumber-street, as often as they can conveniently, in order to prevent delay in the delivery of the paper to their subscribers.

The Right Rev. Bishop Onderdonk proposes making a partial visitation of his diocese, in the month of April, as follows:

Thursday 7, Jamaica; 8, Hempstead; Sunday 10, Islip; 11, Setauket; Wednesday 13, Huntington; Friday 15, Cow Neck; 16, Little Neck; Sunday 17, Flushing, A. M., Newtown, P. M.; 18, Hallett's Cove; 19, Westchester; 20, Eastchester; 21, New Rochelle; 22, Mamaroneck; 23, Rye; Sunday 24, White Plains; 25, Philipsburgh; 26, Tuckahoe.

THE REV. GEORGE MONTGOMERY WEST.—The last number of the "Protestant Episcopalian," published in Philadelphia, contains some strange disclosures, throwing light on the character and conduct of the above named clergyman. No further notice is at present designed to be taken of the subject, than in reference to the strange claim advanced by him to his having been privately consecrated to the episcopacy, by the Bishop of our Church in Ohio. Some notice of this here, seems to be the more required, in consequence of its having been asserted by three respectable gentlemen, in a communication to England under their own hands, that the transaction construed by Mr. West as a consecration, is here considered to be such, as far as the valid imparting of the episcopacy is concerned, although giving no right to any particular sphere of episcopal operations.

We are authorized to state that the Bishop of this diocese has protested to Bishop Chase, against any such view of Mr. West's claim existing here, within his knowledge, except on the part of the gentlemen making the declaration. And we presume our readers will agree that no such view can justly be taken, when they read the following Circular from Bishop Chase to his brethren.

As the conductors of a paper devoted to the interests of the Protestant Episcopal Church, we deem it our duty, in dismissing this subject for the present, to declare to all whom it may concern, that we regard the claims of Mr. West to being a Bishop in the Church of CHRIST, as totally without foundation, and to warn all Christian people against receiving and accrediting him as such.

Kenyon College, 10th Dec. A. D. 1830.

RT. REV. AND DEAR BROTHER—

I think it my duty, in my official character, to lay before you the truth concerning certain pretensions of the Rev. G. M. WEST to *the Episcopate in the Church of* CHRIST.

That Mr. West ever entertained such pretensions, *never was known, or even supposed, by me*, till soon after his return from England, this last summer or fall. The subject *never*, to my remembrance, *entered my own mind, till then:* and you may judge with what surprise and abhorrence I have regarded his conduct touching the same ever since. I thought it my duty, in my first subsequent official communication to the Convention of Ohio, publicly to deny that he had any ground for such pretensions; accordingly I wrote and delivered what is contained in my *Address* of September last.

It is reported to me that the same Rev G. M. West *still* maintains that I did, SOME HOW OR ANOTHER, make him a Bishop!—I learn that, at times, he grounds his fancy on certain forms of *degree* in the arts and sciences, usually called *diplomas*, which were given him from our college. He draws something favorable to his pretensions also, I understand, from his letters of Orders: and especially from a certain certificate I sent him, while in England, of his being considered as my *Chaplain*: that term being understood in that country better, perhaps, than any other term, to denote that he was what I then thought I had reason to believe him to be, *viz:* a person worthy to be admitted into my family, and entitled to confidence: And this I affirm to you was the *sole reason* of my sending to him that paper.

But what shocks me the most, is his vain supposition that, in the usual *prayer* for a blessing on him and his mission to England, there was something that gave him the spiritual authority of a Bishop! As well might the thousands whom our bishops pray for and bless in public and private, be, all of them in like manner, IMPRESSED with the fancy of their being made the participators of the spiritual authority of the Episcopal character. For *no other words* were used by me, than those which they use; and which, on such occasions, I always use, and none other, viz:—"*To* GOD's *mercy and protection I now commit you. The* LORD *bless you and keep you. The* LORD *make his face to shine upon you and be gracious unto you. The* LORD *lift up the light of his countenance upon you; and give you peace both now and ever more.*"

I also understand that he says now, what he did not say to the Committee of the Convention of our diocese, who examined him [see their report] on this subject, that I promised to leave documents, in case of my sudden death, signifying my wish for him to be my successor. This fact I deny. *Such a thought*, I repeat it with all solemnity, *never*, to my recollection, *entered into my mind*.

I hope, Right Rev. Sir, you will not consider this communication as obtrusive: but, inasmuch as the subject of it concerns the integrity of the episcopate of our Church, you will regard this my letter, not only excusable, but seasonable and necessary.

I am, with high esteem, Rt. Rev. Sir,
Your faithful Friend and Brother
P. CHASE,
Bishop of the P. E. Church in Ohio.

THE LORD BISHOP OF QUEBEC.—This Honorable and Right Rev. Prelate, who may be emphatically termed the apostle of the Canadas, has lately visited this city on his way to England, on business relating to his large and important diocese. The renewed opportunity thus afforded of personal intercourse with this truly worthy member of the episcopacy of our mother Church, has confirmed the impression long entertained of the distinguished purity and excellence of his character, and the primitive and disinterested zeal with which he devotes himself to the service of his Divine Master.

His Lordship preached on Sunday last, at St. John's Chapel in the morning, and at St. Paul's in the evening; and again in St. Philip's Church, on the evening of Tuesday; with the orderly and devout appearance and deportment of the large congregation of which last church, which is composed of coloured presons, he expressed himself much pleased. The Bishop embarked for Liverpool, in the packet-ship Birmingham, on Thursday morning.

MEMORIAL OF BISHOP HOBART.—A neat volume bearing this title, has just issued from the press of the Messrs. Swords of this city. It comprises an interesting Memoir of our departed Father, from the pen of the Rev. JOHN F. Schroeder, of Trinity Church; together with a selection of the funeral discourses delivered on the mournful occasion; consisting of two by the Right Reverend Bishop Onderdonk, with those of Dr. Berrian, Mr. Schroeder, Dr. Wainwright, Mr. Anthon, and Dr. Upfold, of New-York; Dr. Reed, of Poughkeepsie; Dr. Rudd, of Auburn; Mr. Doane, of Boston; Dr. Gadsden, of Charleston; and two by Dr. Wyatt, of Baltimore. The Appendix contains, among other things, a letter from Dr. Rudd, of Auburn, giving some additional particulars of the Bishop's last illness, never before published. Our readers will find these in an extract upon our second page, together with the thrilling and imposing account of the last sacrament, contained in the general circular of Dr. Rudd.

The Memoir by the Rev. Mr. Schroeder, is evidently written with much care and attention. No pains appear to have been spared, in order to render the account as full and perfect as possible; and a note is given at the end, containing a list of the works referred to in the Memoir, and showing the labor and research required in the compilation. We think the author has sometimes been betrayed, by his anxiety to be circumstantial into an unnecessary minuteness of detail; and the introduction of the Memoir, in aiming at effect, appears to us to have assumed rather too studied and formal an air. These faults, however, detract but little from the merit of the work as the fullest and best written biography of the departed HOBART, which has yet appeared. The typographical execution of the work is highly creditable to the worthy publishers, and the engraved miniature of the Bishop, in the frontispiece, is undoubtedly superior to any which has been published.

On Tuesday, March 8, 1831, the Rev. Francis L. Hawkes was instituted, by the Right Rev. Bishop Onderdonk, Rector of St. Stephen's Church, in this city. Morning Prayer was read by the Rev. James Milnor, D. D., Rector of St. George's Church, and the Lessons by the Rev. Henry Anthon, an Assistant Minister of Trinity Church; and the Sermon preached by the Bishop.

Mr. Hawkes is the fifth Rector of St. Stephen's Church, which was organized in 1805. His predecessors were, the Rev. George Strebech, instituted soon after the building of the church, in 1805; the Rev. Richard C. Moore, D. D., (now Bishop of Virginia,) instituted in 1808; the Rev. Henry J. Feltus, D. D., instituted in 1814; and the Rev. Henry Anthon, (now an Assistant Minister of Trinity Church, New-York,) instituted in 1829.

MR. EDITOR—

I know not when I have been more highly and sincerely gratified, than in the opportunity I enjoyed on Sunday last, of witnessing the administration of that most solemn and interesting rite of our holy religion, Confirmation, in the Chapel of the United States Naval Station, Brooklyn.

The interest of the occasion was considerably increased by the circumstance that this was the first instance in which the rite of Confirmation was ever administered in any of the chapels of the United States Naval Stations, or on board any of their ships of war. Although the government make no provision for any particular mode in which public worship is to be conducted on board our ships of war, or in the chapels of our naval stations; yet is it gratifying to Episcopalians to know, and I am assured of the fact upon the best authority, that the members of the naval service, from officers high in command, through the various grades, down to the humble seaman, although a very large majority of them have been brought up in other communions, evince a very general and decided preference for the service of the Episcopal Church. The knowledge of this fact probably led me to notice more particularly than I should have otherwise done, the effect which would be produced upon the congregation by this first administration of the rite of confirmation in their presence.

Under any circumstances, and upon any congregation, this solemn service never fails to produce a powerful effect. I have been present on many such occasions, and most truly can I say, I never before witnessed a scene of deeper and more absorbing interest, most fully attested as it was by the seriousness of the candidates—the fixed attention and audible responses of the officers and citizens occupying the first floor, and of about three hundred sailors and marines in the gallery. But, Mr. Editor, delighted as I was with the admirable order and devout attention of the congregation generally—with the fervor and devotion with which the Morning Service was read by the Rev. Chaplain, and with the animated and impressive manner in which

Imperfect in original

the Confirmation service was performed—there is yet to be mentioned one circumstance which could not be looked upon but with deep emotion. To see the commandant of the station, with his wife, daughter, and two sons, one a lieutenant, the other [Query? Is not one of these gentlemen a student at college?] a midshipman; and one other midshipman, kneeling to receive the imposition of hands from the man of God, at the same altar, and at the same time, with those who were subject to his authority, was to me an event of overpowering interest.

Much credit is certainly due to the very respectable and pious Chaplain on this station, for the great attention which he pays to the religious improvement of those intrusted to his care, as fully evinced on this occasion; and the uniformly correct, devout, and orderly manner, in which the service is always performed in the chapel of which he is the officiating minister.

A LAYMAN.

To the above interesting communication, we subjoin an extract from the Episcopal Watchman, relative to the estimation in which the book of Common Prayer is held by the officers and sailors of the American navy.—*Ed.*

Liturgy used in our Navy.—A naval officer writes: "Whether at sea, or in port, provided the weather is fine, we spread the star-spangled banner over the capstern, when our schoolmaster reads such portions, including the litany and prayers to be used at sea, as are beautiful and appropriate. The responses are exceedingly regular and audible; such as would be creditable in any small, well-disciplined Church. It so happens that we are, with a single exception, in our mess, thorough-bred Churchmen; and from that circumstance, derive a pleasure from these religious ceremonies, which the state of our hearts would otherwise scarcely admit; for when thus engaged on Sundays, we cannot but be certain, that our good friends in the United States are offering up their devotions at a simultaneous hour, and probably, in those devotions do not forget to put up a silent prayer for us in our absence." —*Episcopal Watchman.*

OUR TITLE.

To the Editor of the Churchman.

I take the liberty of sending you the following extract of a letter from a most frank and consistent, yet truly temperate friend and member of the Church, in reference to the title of your paper.

Yours, &c. Δ.

"You ask how I like the *name* 'Churchman?' I would reply, that for myself, I like it very well; though I have often thought that in selecting names for our church periodicals, there might perhaps be a little policy used. But in my reflections on the subject, I am led to the same conclusions to which I am brought in my general reflections on church matters;—that although we need not impose at all times, and on all occasions, our opinions upon others, or quarrel with them about doing our own business in our own way, yet I like honesty, frankness, and consistency in every thing.—I like to let it be known, whenever occasion requires it, what I am, who I am, and what opinions and principles I profess; and if it be well to be governed *individually* by this rule, why not *as a body?* It would seem that the mass of mankind were governed in all things by *policy* rather than principle."

THE CHURCHMAN.

MR. EDITOR—

No circumstance of recent occurrence, within the limits of the Church in this diocese, has given me more unfeigned satisfaction, than the announced determination to commence the publication of a weekly religious paper, under the above title. I say *under the above title*—for after very mature reflection on the subject, I cannot but commend the wisdom of its adoption, in preference to any other. It is short, *exceedingly comprehensive* and *very expressive* of the objects to which the paper is to be devoted.

What ever may be the shades of difference in opinion, (and that honest differences of opinion do exist, none will deny,) so far as my knowledge extends of my brother Episcopalians, I know of none who does not venerate the name of Churchman; and who does not repel with honest zeal, any imputation against his attachment to the Church. The title, therefore, appears to me to be most significant and appropriate.

It is a coincidence somewhat singular, that almost simultaneously with the publication of "The Churchman," there has been commenced in Philadelphia the publication of a new weekly religious newspaper, under the title of "THE PRESBYTERIAN;" the declared purpose of which is to subserve the interests, in its several departments, of the Presbyterian Church. *This is* perfectly right, honest, and sincere. Presbyterians undoubtedly believe, that the best interests of pure religion are most closely identified with the prosperity and extension of their Church; it is but natural, therefore, that they should feel themselves solemnly bound by the principle of fidelity to those interests, on all proper occasions, to set forth and illustrate their peculiar views of the great scheme of man's redemption; and when these views are assailed and disparaged, to defend them with zeal, dignity and talent. If, then, it be conceded, as we think it must be, by every ingenuous mind, that all other denominations have an undoubted right to illustrate and defend, and do actually illustrate and defend their respective views of the doctrines of the Gospel, I trust that none will deny to "The Churchman" the same right. Most sincerely sorry should I be, Mr. Editor, to see "The Churchman" unkindly and ungenerously *assail* other denominations: the cause of the Gospel and the interests of the Church require no such aids; but let it labor assiduously and faithfully within the sphere of its own communion to promote a spirit of sound, rational, and evangelical piety, in connexion with clear, distinct, and enlightened views of the Church of CHRIST, as established upon the foundation of the Prophets and Apostles, himself being the chief corner stone. If that Church be *assailed*, then let "The Churchman" be among the foremost of her defenders.

But, Mr. Editor, although I took up my pen simply to express my great satisfaction on the present occasion, I find I have suffered myself to be led off insensibly into other considerations, which appear to me to be important. In stating the grounds of my gratification, it is not my purpose to assign any of the reasons and arguments which may be drawn from the consideration of the immense moral power and influence which the press must ever exert over the minds of men, in the formation of either their political or religious opinions; but I will suggest only those which arise out of the acknowledged and long lamented fact, that at no period has there ever been a medium of prompt and rapid communication with our fellow Episcopalians in this large and prosperous diocese. No measure, however good and desirable in itself, which required to ensure it complete success, a *concentration* of opinion and combination of effort, could ever heretofore be brought fully before our people. Considering how much the various societies connected with our Church in this city have suffered, and how much of their usefulness and efficiency has been abridged from this cause alone, it is indeed a source of unfeigned satisfaction to the conductors of those institutions, that this great evil—this serious impediment to their prosperity, is about to be remedied; and moreover, that they will now have the opportunity afforded them, of laying before their brethren, frequent and faithful statements of how much the scattered sheep of our fold in remote districts of our country, stand in need of the kind consideration and assistance of their more favored brethren. Nor will this paper be less valuable and important as an auxiliary to the Bishop in the administration of the affairs of this extensive diocese. So ready a facility of communication with the people of his charge, must be of immense advantage to the chief officer of the Church.

For all these reasons, I cannot but express the ardent hope I entertain, that our brother Churchmen in this city and diocese in particular, and generally throughout the United States, will contribute a reasonable share of exertion to ensure an efficient patronage to our paper. It is within my knowledge, that several gentlemen in this city, have already manifested their sense of the importance of this object, by volunteering their services to procure subscribers. Their success thus far has most fully demonstrated the value of that charity which consists much more in personal effort, than in pecuniary contributions. Few there are that will refuse to give, when solicited for any proper object; and let union, energy, and personal activity in this good cause, be the means, and by the blessing of GOD *it must*, it *will succeed.*

AN EPISCOPALIAN.

THE following communication we insert with pleasure, as well on account of the source from which it emanates, as from a profound reverence for the distinguished individual to whom it refers.—ED.

COMMUNICATION.

MR. EDITOR—

I find the following article in one of my late London periodicals.

"GENEROUS BOOK LENDER.

"Michael Begon, who was born at Blois, in 1638, was possessed of a valuable library which was free of public access. In most of his books was written 'Michælis Begon et amicorum,' *i. e. the property of Michael Begon and his friends;* and when he was once cautioned by his librarian against lending his books, for fear of losing them, he replied, 'I would rather lose them, than seem to distrust any honest man.'"

Now, apropos of this anecdote, I happen to know, sir, an individual who even surpasses Michael Begon in his generous freedom in imparting to others the benefit of his treasured store of knowledge. He is now a *Churchman.* But he was not always so. Reading, and accident (or rather Providence,) brought him to an acquaintance with the claims of our Apostolic Church. In the true spirit of the Gospel precept, 'freely ye have received, freely give,' he is anxious that others should come to the knowledge of the truth, which was so long hidden from his own eyes. He is not only ready at all times to give every man that asketh, the reasons of his present principles, but desirous to enable men to seek and find for themselves. He has bought the writings of the primitive followers of CHRIST, and those of some of the eminent English divines on the subject of the distinct principles of our Church, and is actually about fitting up a room for their reception, when his townsmen, and 'whoever will,' may draw 'freely' from the wells of truth, pure and undefiled. This, Mr. Editor, is a fact *within my knowledge.*

Yours, &c. ALIQUIS.

BISHOP BOWEN'S ADDRESS.—On our fourth page will be found the address of the Right Reverend Bishop BOWEN, to the late Convention of South Carolina. The commencement of it contains a beautiful tribute to the memory of Bishop RAVENSCROFT, and a noble eulogy upon the character of Bishop HOBART. The allusion to our venerable Presiding Bishop, which follows, will go home to the feelings of all Churchmen.

The remarks on the Episcopal Fund will be read with interest; and the facts stated in regard to the small number of candidates, and the want of clergymen, ought not to be passed over without notice.

☞ The first numbers of our paper will be very widely distributed. This has been deemed the best method of placing its appeal for patronage before the public; and very large editions will accordingly be printed. Persons receiving it in New-York and Brooklyn, who have not already subscribed, will be called upon for their subscription or refusal—and non-subscribers out of New-York are requested, if disposed to subscribe, to send their names, without delay, agreeably to our *terms*, to the nearest agent of the Press, or to the general agent, the Rev. J. V. Van Ingen.

[For the Churchman.]

THE CONSECRATION.

There was a sound of triumph and of joy,
Through all the city's mingled multitude:
A mighty nation rising to destroy
Oppression's blood-stained throne; the glorious feud
For liberty, without that dark alloy,
The elder Revolution's sea of blood—
Such was the tale of triumph fame had told;
And shout on shout through mingled thousands rolled.

Earth reigned without in all her pomp and pride—
Within GOD's temple was another scene:
There they that all ambition might deride,
Save that which on eternal hope doth lean,
Were gathered; and at that pure altar's side
Met Faith, and Hope, and Love, and Joy serene:
Angels were there from round the sapphire throne;
And He was there—the High and Holy One.

It was a solemn scene and touched the heart—
That aged man! That Bishop of four-score!
And weeping o'er his unthought doom, to part
With one so loved—the one whom all deplore!
That solemn charge! That BROTHER set apart
To GOD, robed in the lawn a BROTHER wore!
O! how doth scene like this transcend in worth,
To angel's eye, all pride and pomp of earth!

[For the Churchman.]

There is beauty on earth, when it wears
The gay young green of the spring;
Or the rich bloom of summer bears,
That poets have loved to sing.
There is beauty in heaven, when the sun
Throws a blush o'er the glorious blue;
Or the stars in their nightly circles run,
Beaming out with their diamond hue.

There is beauty in man, where the face
Is lit up with the spirit's flame;
Or when feeling joined with female grace
Forms the charm, which hath no name.
But O! there is beauty, that naught
On earth or in man can express;
Yet how seldom seen, and how little sought!
'Tis 'THE BEAUTY OF HOLINESS!'

MARRIED,

On Thursday evening, the 10th of February, by the Right Rev. Dr. Bowen, STEPHEN THOMAS ROBINSON, of Charleston, S. C., to MARY, eldest daughter of the Rev. P. T. Gervais, of St. John's, Colleton.

DEATHS.

Died, in Philadelphia, on the 12th instant, the Rev. ROBERT BLACKWELL, D. D., aged 84.

In Pittsburgh, a short time since, the Rev. JOHN F. ADDERLY.

INTELLIGENCE.

CONFIRMATIONS.

On the fifth Suuday in Lent, March 20th, the Right Rev. Bishop Onderdonk, of this diocese, confirmed thirteen persons in the Chapel of the United States Navy Yard, at Brooklyn, L. I.

Bishop Stewart, on Sunday the 23d, held a confirmation in the church at Vaughan, where twenty persons were confirmed; also, on the following day in the church in Markham, when eighteen persons received that holy rite.

ORDINATIONS.

By the Rt. Rev. Dr. Brownell, Bishop of the P. E. Church in Connecticut.—On 2d Sunday after Epiphany, in Christ Church, Hartford, Mr. George Jones, and Mr. Levi Hanaford Corson were admitted to the holy order of Deacons. The sermon on the occasion was preached by the Rev. Mr. Humphreys, and the candidates were presented by the Rev. Mr. Wheaton.

By Bishop Stewart, of Quebec.—In the Parish Church at York, the Rev. Wm. Johnson, of Sandwich, in the Western District, to the holy order of Priest s.

By the Rt. Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in South Carolina.—On Thursday, February 24, 1831, in St. Stephen's Chapel, Charleston, Mr. David M'Elheran, was admitted to the holy order of Deacons.

By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.—On Thursday, January 6, 1831, in St. Paul's Church, Newburyport, the Rev. Benjamin Hale, Deacon, was admitted to the holy order of Priests.

SUMMARY.

Forty third Diocesan Convention of South Carolina.—It was held in St. Michael's Church, Charleston, on the 9th and 10th of last month. Morning prayer was read by the Rev. Dr. Gadsden, and a very appropriate sermon preached by the Rev. Mr. Thomas, Rector of the Church on Edisto Island.

On the second day of the meeting, before the business of the Convention began, Bishop Bowen delivered an excellent, and highly interesting, and important charge to his clergy; and, at their solicitation, gave them a copy for publication.

A new Church having been constitutionally organized in Camden, by the name of *Grace Church*, it was received into union with the Convention. The General Theological Seminary engaged the attention of the Convention, as usual.

The following resolutions were unanimously adopted:

"That this Convention being truly sensible of the value of the General Protestant Episcopal Sunday School Union, and being very desirous that its benefits should be fully enjoyed by the Sunday Schools within this Diocese, does highly approve and strongly recommend to the members of our Church in this State, the Diocesan Sunday School Society which has lately been formed."

"*Resolved*, That this Convention record upon its Journals, its sincere and respectful sympathy with the Dioceses of North Carolina and New-York, in the great bereavement which they have respectively sustained, under the wise Providence of GOD, in the removal, by death, of the Right Rev. Bishop RAVENSCROFT, and the Right Rev. Bishop HOBART: and that the Secretary be requested to communicate this resolution to the Secretaries respectively, of the Conventions of North Caroliua and New-York."

We copy the following extract of a letter from the Charleston Gospel Messenger. It calls vividly to mind some of the most pleasing recollections of our past life, and we doubt not, will have the same effect upon many now engaged in the active duties of the ministry. We are highly gratified to observe the interest taken in the prosperity of the General Seminary, by the Diocese of South Carolina. The Right Rev. Bishop Bowen, in his address to the late Convention, calls their attention to the subject, and alludes with evident satisfaction to the benefits which have resulted, within their own personal experience, from the establishment of the Seminary.

General Theological Seminary.—Extract of a Letter.—"The opinion which I had formed of the Seminary, and which I took occasion to express in my former letter, I am by no means disposed to change, now that I have seen and known more of its advantages; my only fear is, that I shall not improve as I ought, the golden opportunities for improvement it affords; and the only point, in which I see it susceptible of much improvement is, that I should not remain the solitary Carolinian within its walls. In a place which, beyond all others, gives inducements to drown all sectional preferences, I have still left enough of the love of my own state to desire, that the number of her representatives here should be multiplied.

"Washington College, Hartford, has done much for the Seminary this year; a large proportion of our class are graduates of that institution.

"The present number of students is, I believe, 30, one or two of whom are absent during the winter. Our class (the 3d) consists of 13 members, natives of Vermont, Connecticut, New-York, Pennsylvania, and South Carolina. The average cost of board, exclusive of washing, fuel, &c. is $1 25 per week. In consequence of the death of Bishop Hobart, the Faculty have for the present term, made an arrangement by which the Professor of Pulpit Eloquence and Pastoral Theology is divided among them. Drs. Wilson and Moore attend to the Monday morning exercise of reading the service, and delivering sermons. Dr. Turner to the reading of dissertations on Monday evenings—and Bishop Onderdonk to the private criticism of sermons, and recitations on pastoral duty. Our Sunday School continues in a prosperous condition, and gradually increases. All the students residing in the building are engaged in it, with several ladies of the neighborhood. There were 160 scholars present on Sunday last."

Maine.—The 11th Annual Convention was held on the 2d of February, at Portland; present, 4 of the clergy, and 8 of the laity. Voted, That all persons *friendly* to the Church be admitted to the sittings of the Convention. We notice no extraordinary business except the following:—Voted, That the question of the expediency of establishing a school, (i. e. a Theological Seminary) in the Eastern Diocese, be referred to a committee, who shall report to the next Convention, whether it be expedient to attempt its establishment; if so, its location, its probable expense, and the probable amount of funds that may be obtained for its support.

Alabama.—The Annual Convention was held on the 3d of January; present, delegates from three Churches. The sermon was preached by the Rev. Mr. Muller. Clerical and Lay-deputies were nominated to meet others from Mississippi and Louisiana, for the purpose of organizing a South Western Diocese. Thanks were voted to Bishop Brownell for his late visit, and he was requested to take the temporary charge of the Diocese of Alabama.

Kentucky.—The Episcopal Church at Danville, although not more than 6 or 7 families strong, have built, and almost finished (it is fit for service) a neat, substantial brick Church, in the Gothic style. They do not owe fifty dollars for what has been already done; have liberally supported a clergyman and his family during the year, and raised sixty or seventy dollars for Tract and Sunday School purposes.

Tracts in Russia.—The Princess Mestchuky translated the "Dairyman's Daughter," "The Young Cottager," and "The Negro Servant," into the Russian language, and printed an edition of each, which has had a most extensive circulation. Some years ago she translated the choicest English Tracts, and prepared others selected from standard Russian authors, amounting in all to about 200 different kinds. Last year she had in her possession nearly two hundred thousand of these excellent publications, a rich supply of Scripture treatises, in almost every variety of form, embracing almost every important subject.

Clerical Changes.—We are informed that the Rev. Richard U. Morgan has been unanimously elected by the Vestries of St. John's Church, Pequa, Chester county, and Christ Church, Leacock, Lancaster county, Rector of said Churches, in the place of the Rev. John Clemson, resigned.

The Rev. R. Salmon has been engaged as Missionary at Warsaw and Sheldon, New-York.

The Rev. John W. Curtis has resigned the Rectorship of Grace Church, White Plains, and removed to New-York.

The Rev. Robert W. Harris, of New-York, has been called to the charge of Grace Church, Whiteplains.

MISSIONS.

GREEN BAY MISSON.

To the Editor of the Churchman,

Dear Sir—Permit me to avail myself of the first number of your journal, to lay before the members of our Church the subject of the GREEN BAY MISSION—a subject deeply interesting to myself; and one which, if properly viewed, I cannot doubt will prove equally so to my fellow-churchmen.

But what is the *object*, some may ask, of the *Green Bay Mission?* To this question, a better answer cannot be given than may be found on the pages of the last Report of the *Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.*

That report says, in reference to the objects of this Mission, that it embraces "the education of Indian children; and as far as practicable, the improvement and civilization of their parents, and other elders; as well some degree of ministerial attention to the spiritual wants of the white residents."

The Indians referred to, are chiefly the Menomminee tribe residing in the vicinity of Green Bay and Fox river. The Oneidas, recently emigrants from this State to the neighborhood, although not at present under the immediate supervision of the establishment, are, we trust, destined to be so, at no very distant time. In addition, the Missionary contemplates frequent visits to the neighboring settlements of Indians, for the purpose of preaching to them the words of eternal life.

Again, it may be asked, what prospects of *usefulness* are before this mission? Again I reply in the language of the above-named Report. "The conductors of these operations," says that Report, "besides the Rev. Mr. Cadle, who has the supervision and control of the whole, are Mr. Ellis and wife, farmer and house-keeper; Mr. Sydham, teacher; and Miss Cadle employed in teaching the female part of the school.

"Conceiving himself by his instructions fully authorised, the Rev. Mr. Cadle, in November last, accepted the rectorship of Christ Church, Menommineeville, and devotes part of every LORD's day to the small, but interesting congregation, which, at present, assemble in a schoolhouse, but are making arrangements to erect a neat little church in the course of the present season. An affecting appeal from the vestry of this little flock in the wilderness, soliciting the aid of more favored Episcopalians upon the Atlantic borders, is before the public, and has received the cordial approbation of your committee. Already have a Sunday school of thirty-nine scholars, and a small Bible class, been opened for the benefit of the younger part of the flock, by the zeal of your indefatigable missionary. Another vestry has been regularly organized about three miles distant from the seat of your mission, and some hope is entertained of the erection of a small church there also. Indeed, so much appears to be doing among the white population alone, that your committee are of opinion, that the departure of your missionary from his present promising field of labor, would, were it only on their account, be an event deeply to be deplored.

"By the last report of your missionary, under date of first of March, it appears that the number of boarders in the missionary family, is at present eight. Besides these, there are twenty-two day scholars, of which sixteen are of Indian extraction. The board are aware that the present establishment at Green Bay is accommodated in hired premises, the term of lease for which expires the present month. Arrangements. however, were made early in the fall, for breaking ground upon the section of land granted by the United States' Department for Indian affairs, for the purposes of your mission, with the hope and expectation that a well would be dug, and the cellar and foundations of the Mission house and School room completed, before the setting in of winter. Your missionary proceeded, also, on the first of February last to conclude contracts for the erection and completion of the main buildings, during the early part of the present season."

The above extracts from the report of the Board of Directors, show what the state of the mission was last May. From letters recently received in this city, from the indefatigable and well tried missionary, the Rev. Mr. Cadle, it appears that the field of usefulness daily widens and increases in interest; and that every thing connected with the immediate operations of the mission wears the most encouraging aspect. Indeed, should the requisite funds be furnished, it can hardly be otherwise, so judiciously and ably managed as it is, by Mr, Cadle.

The question may now be asked, *what is the state of this Mission with respect to funds?* The *Executive Committee of the Domestic and Foreign Missionary Society* have given an answer that should fill the heart of every Churchman with ingenuous shame, in the following language:—extracted from an address forwarded by them, *to the Clergy of the Protestant Episcopal Church in the United States.*

"Next to the Greek Mission, the most arduous effort which the society is now making, is at Green Bay. The past and the current year will prove by far the most expensive in its history. Over and above the amount of salaries, and the cost of living, all the buildings are now erecting. Contracts were made on the 1st of March, for a mission and a school-house, at an expense of not less than 2000 dollars. A large sum, (600 dollars) was paid for the land upon which the buildings are erecting. The expenses of living, &c., amounted, last year, to more than 1000 dollars; and salaries altogether, are not less than another 1000 dollars. Can it create any surprise, then, that the drafts upon the treasury, in favor of this mission, from the time it went into operation, in September, 1829, up to the 12th of May, 1830, amounted to 425 dollars; and that the amount drawn for, from that date until the 20th of September, was $2414 17? Meantime, what has been done for this mission? From January 8, 1830, to May 12, only $71 were received on its account; and, since that time, the sum of $5 is the measure of the liberality of all the Episcopalians in the United States, in behalf of this interesting and noble object. Whilst $2839 have been expending for this mission, $76 have been contributed for its support. This, however, is by no means the worst of the case. $1500 are soon to be drawn for, to defray the expense of completing the mission and school-house; besides not less than $1000 more, before spring, for current supplies and salaries. Here, then, is a mission, absorbing $5339, in eighteen months, to which the bounty of Episcopalians, during more than a year of that time, has meted out the scanty sum of $76. An appropriation from government, of $1000 a year, is the only considerable sum which has gone towards diminishing this heavy amount of debt; no part of which can be appropriated to the buildings. This, however, would not be of much consequence, if the funds of the society, not otherwise appropriated, were ample; if, with the above exception, this were not in reality a statement of just so much deficiency in the society's funds."

I repeat it, the above statement should make, every Churchman blush! But it should do *more.* Shall it be said that *a Mission, established* by the *Domestic and Foreign Missionary Society* of the PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES, to the support of which society, every Episcopalian on the soil of America is virtually and solemnly pledged; *established* for the purpose of benefitting a people. To whom of all others in the universe of GOD, we are most deeply indebted; a people who have fled from *home* and almost from *hope*, to yield to our superior strength, the possession of this happy land; who, whether you look to the past, the present, or the future, present in their history and their prospects, enough to melt into sympathy the heart of stone—and who, it is quite evident from what has already been effected for those of their kind, are capable, by proper exertions on our part, of being even yet plucked from the dark and horrible destiny towards which with awful precipitation they are verging—shall it be said that a mission established under such circumstances; thus appealing in its own behalf, to our consciences as Christians, and to our hearts as human beings, has failed, because the members of our Communion in the United States could not or what is more disgraceful, *would* not of their abundance raise for its salvation and success, 2 *or* 3,000 *dollars?*

I appeal to the Episcopalians of this large and flourishing diocese, (and my appeal bears with it something more than the sanction of an anonymous friend to the cause,) whether this is not a question of more than ordinary interest to us? Whether we ought not to regard the mission at *Green Bay* as properly and legitimately *our own?*

Pressing as the demands are in our own State, our duty extends beyond it. *The Domestic and Foreign Missionary Society*, is a society of the *whole* Episcopal Church in the *United States*, founded by the wisdom and concurrence of our highest ecclesiastical council, and hence justly claiming from *each diocese*, according to its ability, a due degree of patronage!

Believing such patronage, in proportion to its extensive means, to be the unquestionable duty of this diocese, I ask again, does not the *Green Bay Mission* properly belong to it? The cry of want from that interesting region reaches us the *first.* Some of our Indians are there—and indeed every thing about the mission upon which my thoughts can now rest, seems to point it out as the appropriate field of *our* labors.

This I know to have been the sentiment of our late, much loved, much lamented Diocesan. Often did he say to the writer of this, "we must take the Green Bay Mission under our care." And indeed, he had given his pledge that that mission should receive his hearty support. And it is with much pleasure that I am authorized to state, that our present excellent and zealous Bishop has resolved that immediate steps shall be taken for the redeeming of this pledge! He only waits the return of Mr. Ellis from Washington, to commence operations to that effect. So soon as he arrives, it is contemplated by the Bishop, to lay this subject before a general meeting of Episcopalians in this city, and to urge it upon the attention of the Church throughout the diocese. May we not hope that the heart and the hand of every Churchman will be liberally and effectually open to this call? The Episcopalians of this diocese can most efficiently aid the *general society* without putting a straw in the way of their particular diocesan operations! And shall they not do it? Do it, for the love of CHRIST, for the salvation of our much injured brethren of the West; for the freeing of our skirts from the blood of souls!

L.

CLERICAL ASSESSMENT.

To the Secretary of the several State Conventions of the Protestant Episcopal Church.

The subscriber, as Secretary of the House of Clerical and Lay Deputies in the last General Convention, begs leave to call the attention of the Secretaries of the several State Conventions to the resolution of the said House of Deputies, as printed on the 73d page of the Journal. It is as follows:—

"Resolved, That the Secretary of this House be, and is hereby authorized, to write to the Secretary of each State or Diocesan Convention, and request that a special assessment of twenty-five cents for each Clergyman, be collected and remitted to said Secretary, for the purpose of paying the debt now due from the General Convention."

The subscriber had supposed, that the sending of the Journal to each Secretary would have answered the object of the resolution. This expectation, however, having failed in many instances, he purposes sending a copy of the paper containing this advertisement to each Secretary, and respectfully requests his bringing the subject before his Convention, at its next session.

BENJ. T. ONDERDONK.

New-York, March 21, 1831.

ACKNOWLEDGMENTS.

New-York, March 24, 1831.

The subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of the following sums as contributions to the STEREOTYPE FUND of that Institution, viz.:

From A. C. Magruder, Esq. of Annapolis, Md. by the hands of the Rev. Wm. R. Whittingham, - - - - - - -	$10 00
From a Member of St. John's Chapel, New-York, by the hands of Mr. Thomas N. Stanford, - - - - - - -	$15 00
From Stephen Warren, Esq. of Troy, N. Y.	$10 00

FLOYD SMITH,
No. 12 Maiden-Lane.

New-York, March 24th, 1831.

The subscriber, as Treasurer of the "Auxiliary New-York Bible and Common Prayer Book Society," gratefully acknowledges the receipt of *fifteen dollars*, being a contribution to the general funds of the Institution, from a Member of St. John's Chapel, by the hands of Mr. John Stanford.

FLOYD SMITH,
No. 12 Maiden-Lane.

New-York, March 24th, 1831.

The subscriber, as Treasurer of the "New-York Protestant Episcopal Tract Society," gratefully acknowledges the receipt of *fifteen dollars*, being a donation to the disposable fund of the Society, by a Member of St. John's Chapel, by the hands of Mr. Thomas N. Stanford.

FLOYD SMITH,
No. 12 Maiden-Lane.

The subscriber, as Treasurer of the "New-York Protestant Episcopal Missionary Society," gratefully acknowledges the receipt of the following sums to the credit of the Disposable Fund, viz.:

1830.				
December 5,	collection made at		*St. Luke's Church, New-York, - - -	$50 00
December 12,	collection made at		*Trinity Ch.,	159 00
" 19,	"	"	*Christ "	25 87
1831.				
Jan. 2,	collection made at		*St. Paul's Chapel,	180 23
" –,	"	"	*All Saints' Church,	17 36
" 23,	"	"	*St. Thomas' "	53 30
" 30,	"	"	*St. Philip's "	24 00
" —	"	"	*St. George's "	91 79
Feb. 13,	"	"	*St. John's Chapel,	140 70
" 20,	"	"	*St. Mark's Church,	41 05
" —	"	"	*St. Stephen's "	50 00
March 13,	"	"	†Zion Church - - -	36 25
"	From the Auxiliary Female Association of St. John's Chapel, N. York,			245 50
"	From the Industrious Society of St. Paul's Church, Troy, - - -			100 00
				$1,215 05

The Treasurer would respectfully state, that in the collection made at St. John's Chapel on the 13th February, there was received the sum of $11 64, contributed by the Female Sunday Scholars of said Chapel.

BENJAMIN M. BROWN, *Treasurer.*

New-York, March 23d, 1831.

* These collections were made after a sermon preached in behalf of the Society by the Rev. Hewlet R. Peterso.
† Sermon by the Rev. John F. Schroeder.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP BOWEN

To the Annual Convention of the Protestant Episcopal Church in South Carolina, February, 1831.

Brethren of the Clergy and Laity assembled in Convention:

I cannot proceed to lay before you, according to the stated requisition, the proceedings and occurrences of the year, in which I have been officially concerned, or by which the condition of the diocese may have been favorably or otherwise affected, without adverting with gratitude to the remarkable goodness of Divine Providence, with which the year has, to us, collectively, been crowned. We have, indeed, recently been called upon to mourn the removal from among us, of one of the most valued lay-members of our Convention, had in affectionate esteem by all; in whose presence with us here we were accustomed to delight; and the example of whose firm and dignified integrity, and pure and sober piety, should be had by us in honorable remembrance. The work of the ministry has, however, among us, been but little interrupted by casualty or sickness, and no one has been taken from it by death. The venerable Presbyter, who, in the course of the summer, after lingering with painful disease, was numbered with the dead, had long been disabled as to professional occupation; and had long been *quietly waiting* for the summons that should call him to rest. Dr. Mills ceased to be the Rector of St. Andrew's, the only parish he ever served in America, in 1816—and lived in retirement at Rocky Mount, until the spring of 1830—when he came to this city, and finding an asylum in the house of his daughter, died there, in September, at the advanced age of 85 years. He had possessed high advantages of education, being a graduate of Pembroke College, Oxford; and for some years, while he held the Rectorship of St. Andrew's, was usefully and honorably engaged in the classical instruction of youth in this city. He was always a benevolent and upright man. He was constant and exact in the discharge of his duties as minister of a parish—and, especially in the more advanced stages of his life, was meekly, devoutly, and, I have reason to believe, *happily* pious. Let his memory be honored among us, as it should be.

But with whatever satisfaction, we may contemplate our own experience, as to the year which has expired, since we last met each other here, we are subject to a law, which requires that "if one member suffer, all the members suffer with it;" and we could not look upon the sorrows of our brethren in other dioceses, without a sympathy that identified us with them in suffering. When, in March, the death of the Bishop of North Carolina was announced, we felt and mourned the afflicting dispensation. Although the intercourse of business, or of society, was less between us and our brethren of that diocese, than of others generally, yet we had seen in Dr. Ravenscroft *a man of* God singularly qualified, as an agent of his grace, to bear his truth, in all its perfection and effect, to the minds of a numerous population, long wandering as *sheep without a shepherd*, and becoming more and more estranged from the Church, and the influence of its offices. We saw him bearing before a *world at enmity with* God, the stamp of *holiness to the* Lord, so visibly impressed upon him, as to awaken an awe and reverence seldom excited by individual character—and we saw mingled with the stern and uncompromising advocacy of all that he held to be the truth and will of God, the tenderness and gentleness of the real lover of immortal souls, ever ready to *comfort the feeble minded, support the weak, and be patient towards all men.* None could know this excellent prelate, without admiration of his energetic, ardent, ever active devotion of himself, *soul, body and spirit*, to the objects of his sacred calling; or without finding his respect and homage indisputably required, for intellectual powers of uncommon compass, and for principles of conduct, than which, none more elevated or pure, could actuate a human being. None could have the experience of him which the intercourse of business or society gives, without loving in him, an integrity, bright and clear as the unclouded mid-day sun; a frankness, that made bare his heart with all its feelings and motives, to all who chose to know them; a benevolence, that would have made no sacrifice of self objectionable, for a moment, in the service of the humblest of his fellow creatures; a temper which, however, seemingly marked with harshness and austerity, at the distance at which he was seen and known by the generality of men, in the execution of the high commission of God's *ambassador to guilty men*, yet made him blandly accessible to all of every rank or age, and tenderly welcome all to his counsel, his sympathy and his aid. How, therefore, could we forbear to mourn with our brethren of North Carolina, the death of their beloved and most honored Bishop? He was, indeed, reasonably to be lamented by all the members alike of our household of faith. The influences of his ministry, as distinguished for its apostolical purity, piety, and fortitude, as its ability, was becoming universally diffused. Only a few years had been allotted to this so highly valued man, to do the work to which he had seemed, in an almost extraordinary manner, to be called. *Filling up his time with work, and his work with spirit*, he was enabled in that comparatively small space of years, to accomplish much *in strengthening, stablishing, settling, the Church* in which he presided; and if some *error of policy* has been attributed to his administration, (certainly no other could be) it was the error of virtue, which with no real admirer of honest zeal like his, could be the possible subject of reproach. All saw and acknowledged the generous fervor with which he gave himself to the work of his arduous ministry, in a community where Diocesan Episcopacy had been, until it appeared among them in his instance, almost utterly unknown—and where powerful combinations of religious sentiment and interest at variance with it, were impatient of its encroachment upon territory, seeming, except in a small proportion, otherwise pre-occupied. That he should overcome the obstacles that were found, or that were soon thrown in the way of his Episcopal action, without offence to any of the vast majority of the community, enlisted under other denominations of Christianity in the service of a common master, was scarcely to be expected. At least, in the few years of his service in this laborious field, it could not reasonably be presumed, that such success would distinguish his administration. He was arrested, however, we know, by disease, in the midst of the most gratifying evidences, that his labor was *not in vain in the* Lord, and amidst the continually increasing esteem and honor of all descriptions of men, of whatever name, or sect or party. Differ from him in religion—and as to the mode of best promoting *the truth as it is in* Jesus, men variously might: dissent from his claim to be admired and honored for genius, learning and virtue, and especially for a Christian integrity of purpose, beyond the reach of gainsaying, none whatever could.

The Diocese of North Carolina, will not soon or easily find the loss repaired, which it has thus, in so early a period of its history, as such, been called to sustain. It is for us, while we mingle our sorrows of sympathy, with theirs of sore and bitter suffering, to lift our hearts in prayer for them to Him, *by whom the whole body of the Church is governed and sanctified*, that he will sanctify and bless their counsels; and raise up to them one, suited to be their head, however unlike the very distinguished man they mourn. Above all, our solicitude for them must be, that that best blessing from the spirit of grace, which consists in united hearts and harmonious action, may always be with them, and "no root of bitterness, springing up, trouble them"—with that distraction and contention, which, however consistent, perhaps, with worthy motive and all godly zeal, cannot but leave thorns to grow, scattered and unseen in the vineyard, by which its state will be more or less injuriously affected, and sooner or later its cultivation be embarrassed, even to the faithful and willing laborer, with the most painful difficulties.

The sorrows of another of our dioceses, have, since the occurrence to which I have thus found myself impelled to advert, with an overwhelming surprise been thrown upon our hearts. There are those among us, who long, with personal intimacy, were conversant with the excellencies of the late lamented Bishop Hobart—and who admired and loved in him a rare combination of qualities of mind and heart, fitting him in any walk or scene of life, to appear, in a manner, that could not but bring him honor. In the Church, we saw those qualities exerted, in the production of an effect, that has, perhaps, been seldom seen in any individual instance among us, so extensive and so memorable. Constitutionally active, energetic and strong, both in mind and body, he early gave all his powers to a service to which the most fervent piety, from early youth, had dedicated him; and never was there a minister of Christ, whose life was more constantly, more indefatigably, more entirely devoted to the duties to which his ordination pledged him. Of the effect of the noble talent, continually exerted by Dr. Hobart, in this service—of the consuming zeal, which gave him, a living sacrifice, to its claims upon his time, his thought, his action—of the wise and most skilful conduct, with which he was unweariedly putting its interest forward—the frankness and suavity, the benevolent and generous temper, with which he was always winning friends, bound to it, the more strongly, for the love even of Him, who had been the instrument of their attachment to it, I could not pretend to speak, without a detail of eulogium, for which this is not the occasion, and whose length, if it were, I could not possibly make consistent with our business here. Indeed, in nothing that I could utter before you on the subject, could I speak either your sense of the value of the character and services of Bishop Hobart, to the Protestant Episcopal Church in these United States, or my own. I must dismiss it as one which, by irresistible impulse, I have been led thus to mention—yet of which no mention of mine to you was necessary, in order to your being impressed with it according to its merits. All have known the immense, I could almost say, the immeasurable importance of the ministry of this distinguished servant of the Lord, stationed as he was; and many among us will fondly associate his memory in their bosoms, with the less reported, but no less honored eminence, of our own never to be forgotten, Dehon.

We cannot, in sympathising with the so severely afflicted Diocese of New-York, but, at the same time, rejoice with our brethren who compose it, in the felicity with which the task created for them, of so trying difficulty, was at once fulfilled; I mean the task of providing themselves with a successor to their lamented Bishop. The peculiar constitution of society, under our happy institutions of civil government, carries in it the elements of strife and discord, for all occasions of the elective franchise exercised—and even in scenes where all temporal interests and passions are required to give exclusive precedence to holy, spiritual, and heavenly considerations, we cannot wonder, if human infirmity, sometimes obscures and confounds the influence of Christian principle. In the important transaction, which has so early given to the important Diocese of New-York, another to preside over its affairs, in the place of its late so highly esteemed and valued Bishop, we have reason to rejoice with our brethren immediately concerned, that brotherly love prevailed and abounded, to the putting away of all less worthy principles; and that the claims of personal feeling and prejudice, were postponed in the minds of all, to those of the exigency of a bereaved and mourning Church. Let not our sympathy be denied our brethren in their joy. We all have felt that in their sorrow it could not be.

Before withdrawing your thoughts from these affecting occurrences in the affairs of our Church in distant places, let me bespeak your sympathy with me in the gratitude I feel for the goodness of Providence that still permits us to rejoice, in the presence of the venerable and beloved prelate, who so long has *sat chief in our councils*, in scenes so urgently needing wisdom, experience, holiness, such as his. Bowed with the affliction which, for the Church's sake, the Lord has bidden him, on the farthest verge of the days of man upon the earth to bear, he still is seen, lifting his venerable form in the sanctuary, with an unequalled example of holy fortitude, and with words of comfort strengthening the hearts of weeping brethren, bidding them still trust in God, as the sure comforter of Zion's sorrows. O that the day might still be long deferred, when the voice of his still inestimable counsel and instruction, shall be heard no more among us—and our whole Church be clad in mourning for *our father—the chariots of Israel and the horsemen thereof!*

Reverting to the more peculiar business of this Address, I have to report to you, visitation duty performed to St. Thomas' Parish—St. Paul's, Stono—St. Luke's Parish—St. Bartholomew's—Prince William's—Summerville—St. Stephen's Chapel, Pineville—Claremont Church—St. Paul's Church, Pendleton—Christ Church, Greenville—Camden—Trinity Church, Columbia—Totness, in St. Matthew's Parish—Walterborough—and St. Paul's, Radcliffeborough. At St. Thomas' Parish, I found the Chapel replaced in a good state of repair, agreeably to expectation reported to you last year. At St. Paul's, Stono, on the occasion of my visiting it, the Rev. Mr. Philip Gadsden, who has served it for some years, was admitted, with the assistance of the Rev. Dr. Gadsden, and the Rev. Mr. Taylor, to Priest's Orders. In St. Luke's, a new church erected by liberal contributions of the people, at Grahamville, was consecrated—and the rite of confirmation was administered in it. The Rev. Mr. Young was instituted, by desire of the Vestry, at the Parish Church. At Camden, the few respectable families and persons, avowing themselves members of our Church, have at length taken effectual measures for the erection of a suitable place of worship; a purpose happily encouraged and promoted by the missionary employment of the Rev. Mr. Philips among them, for the summer and fall months—and the prospect is fair of having a congregation of our Church, happily organized in that town, with all the benefits and comforts of a regular administration of its offices. The people have made a generous effort of zeal, and it demands encouragement and help from all their brethren. Mr. Philips, after serving them six months as a Missionary from the Society, has accepted their appointment of him as the rector of their church; and the Domestic Mission in this city, in which he had served for several years very usefully and indefatigably, has become vacant. At Totness, I found a convenient small wooden building prepared for consecration as a Chapel—and consecrated it accordingly on the twentieth Sunday after Trinity, with the assistance of the Rev. Mr. Wilson, Rector of St. Matthew's.

Besides these Churches of our own Diocese, Christ Church, Savannah, and St. Paul's, Augusta, have been also visited.

Confirmation has been administered within the year, at the Chapel of the Holy Trinity, in Grahamville—at St. Luke's Parish Church—at Sheldon Church, Prince William's—at St. Stephen's Chapel, Pineville—at St. Paul's Church, Pendleton—at Christ Church, Greenville—at Trinity Church, Columbia—at Totness Chapel, St. Matthew's Parish—at Walterborough Chapel, St. Bartholomew's Parish—and at St. Paul's, Radcliffeborough. No more than 158 are numbered as the subjects of this rite within the year, including those confirmed at Savannah and Augusta; being 48 at the two places. The clergy of the diocese are earnestly and affectionately entreated to consider how few, comparatively, of the numerous young of our churches, are found to come forward to this important rite—and to look for the causes of the lamented fact. Its causes, whatever they may find them to be, are certainly worthy of their utmost efforts, made with prudence and wisdom for their removal; as the evil itself is of all their pastoral solicitude and regret.

No accession has been made to the number of our clergy, except in the instance of the Rev. Mr. Mott—who, in the commencement of the summer, happily became engaged with the long vacant charge of Trinity Church, Columbia. The Rev. Mr. Hathaway, a deacon of the diocese, asked dismission from this diocese to the Eastern, within the year, and was accordingly furnished with the canonical certificate.

Three persons have been ordained Priests, viz. Rev. Alexander Marshall, Rev. Philip Gadsden, and Rev. Paul Trapier. Mr. Theodore B. Bartow, of Georgia, is the only one whom I have admitted to Deacon's Orders since the last Convention.

Mr. Alexander Glennie is the only person received as a candidate for Orders, in this diocese, within the year. The number of recognised candidates is now no more than four. Unless more of the youth of our own Churches can be induced to offer themselves to this calling, the prospect is, that of a number of ministers very inadequate to the necessity which a few years may create. Should not the Clergy anxiously endeavor to provide against the threatening evil?

None of our Churches have become vacant since the last Convention. Prince William's, and All-Saints, Waccamaw, then reported to you as vacant, still continue so. They are both important stations.

The Society for the advancement of Christianity in the State, always claims to be brought before you, because, as you are aware, it is so identified with the diocese, that all its business is essentially diocesan business; and all its transactions are for the same end, as that which brings us together here—viz. the confirmation and increase of the influence of the religion of Christ in South Carolina, by means of the institutions and offices of the Protestant Episcopal Church. The Society have continued their aid in the support of the ministry, at St. Mark's, Clarendon—at St. David's, Cheraw—at St. Paul's, Pendleton—at Christ Church, Greenville—at Christ Church Parish—and at Summerville. In addition to such objects of appropriation, they have this year defrayed the expense of a mission of four or five months at Camden, and done what they could in aid of Trinity Church, Columbia. I do not know how they could better have applied their means than thus. The Society does not reckon among contributors to its funds, or patrons of its noble and most important benevolence, many, in proportion, of the members of our country parishes; and has on its list, the names of but few of the members of congregations, which have been most largely its beneficiaries. Even members of our Conventions, active friends of the Church, and partakers in its business—who know all the glory to God and the good to man of which its offices are conducive, and the necessity and want abounding in our land, which there is so inadequate ability to supply, and which make the scene so common, of *souls perishing for lack of knowledge*—even they are not all members of this Society. Its annual report, not yet published, will, in a day or two, be distributed. The treasurer's accounts are, in the mean time, ready to be submitted to the inspection of any members of the Convention, whose Churches are interested in Trust Funds, placed under the care of the Trustees.

The Convention's Funds, which go under the denominations of the "Bishop's Common," and "Permanent Funds," and are placed in the hands of the Trustees of the Society, claim more attention than is generally given them by the members of the Church. The Permanent Fund is for the maintenance of the episcopal office, in that, perhaps, long future time, when its income shall be adequate to the object, independent of the necessity of drawing the means of support, for the individual who may administer it, from the funds of a particular parish or church, in which he is required to perform equivalent service. The design is of the first importance. The duties of pastor of a particular congregation, having the responsibilities of that interesting office bound upon his conscience, and subject to a necessity of personally satisfying the feelings of those interested in their fulfilment, the duties of this office, and of a Diocesan Bishop, are incompatible with each other. They may both be executed by means of excessive solicitude producing excessive exertion, in a manner which by indulgence and allowance on the part of the people, to a favored minister, may to them seem adequate and above reasonable complaint of deficiency—but to the mind of the minister himself, they can never (if the pastoral cure be considerable) seem, on either hand, but half fulfilled. *To the afflicting sense, indeed, of great defect and imperfection in the performance of the duties of the Christian Ministry, the mind, duly sensible of their importance, and human feebleness, will, under all circumstances, be liable;* but in the case in contemplation, the feeling is one which comes from the conscious, unavoidable incapacity, which circumstances create, to meet with the requisite interest and sensibility, conflicting claims, which it implies no peculiar or unnecessary scrupulousness, to feel to be entitled, each of them, to all the time, the anxiety, and personal attention, which the other reasonably requires. From the relations of local, particular, parochial ministry, it is not, at the same time, deemed desirable, that he who exercises the episcopal office among us, should be entirely and absolutely separated. The Bishop may, in every instance, with propriety, and in conformity with universal usage, have *his own church;* where, under *his* observation and authority, the standard of wholesome and necessary rule and conduct, as to the business of the sanctuary, may be constantly exposed to the knowledge of all, and be recognised with a reasonable conformity. Still the pastoral care, in particular, should rest on those whose minds have more room than his, for its burthen. It should not lie where cares and claims of another kind are continually crowding upon and interfering with it, in a manner admitting of no comfortable sense of its anxious and weighty obligation executed. I speak thus freely of this matter before you, because it is altogether an interest of the Church, and not of myself; and because, while I freely confess that it is desirable to myself to be relieved, as far as possible, of the burden of pastoral obligation which it was unavoidable that I should at first receive, but which I now feel that I cannot adequately fulfil, it is, in my own estimation, important that no one should, in future, be permitted to assume the burden of the episcopal office, upon that of the parish minister, subject to all the responsibilities, and anxieties, and active duties, attaching to his office as such.

Of the funds to which I have alluded, it is hoped that the Permanent Fund will, by due attention, be made, as soon as possible, adequate to this better disposition of the circumstances of the episcopal office. As it respects the other, no longer necessary than while the Permanent Fund remains inadequate to the object of its institution, it remains to be regretted that its claims are yet so little regarded by the congregations *generally*, which compose the diocese. The 20th Canon of the General Convention, declares, that "every church within the diocese or district of a Bishop shall make provision for defraying the necessary expenses of his visitations"—"and that to enable the Bishop to make his visitations, it shall be the duty of the Clergy, in such reasonable rotation as may be devised, to officiate for him, in any parochial duties which belong to him." To obviate the necessity of both these provisions, in their application to this diocese, our convention, in 1818, set on foot a scheme, the effect of which was then sanguinely anticipated to be, that annual contributions, sent regularly in, to the Treasurer of the "Protestant Episcopal Society for the Advancement of Christianity in South Carolina," would create a fund sufficient at once to defray such little expenses as the Bishop might be annually subjected to by the canonical duty of visitation, and provide competently for the support of a minister, who, always attached, more or less, to the Bishop's church, should, in his absence, be charged with its duties, as his substitute. The expectation, however reasonable, has not been realized. From the fund thus provided to be raised, and having such objects, no expenses of the episcopal office incurred in visitation duty, has at all been defrayed, nor would, by the present incumbent of the office, have been permitted to be, so long as he was exempted from expense in supplying his place as a parochial minister, when absent from it, on episcopal duty. Although the necessity implied in the other requisitions of the canon, has been met by the provision, at the expense of the churches of the diocese, of a minister always attached to the church of which the Bishop was rector, yet it is a reasonable subject of regret, that the burden of this provision should not have rested on all the churches, in some fair and reasonable proportion, and not have been left to be borne only by a part, which, if the most able, were not therefore, rightly to be expected to do without *their* aid, what the rest, in the degree in which they were capable, stood at least as much engaged to do as themselves. The engagement of which I speak, I do not consider as created by express promise given in convention, by the churches, but as that necessarily arising out of their relation to the diocese, so long as they acknowledge such relation, and partake the common benefits which arise from the diocesan association of the churches. If, however, the partiality of proceeding in relation to this fund, unavoidably occasioning some dissatisfaction, and sometimes threatening the harmony of our meetings in convention, cannot be effectually obviated, were it not better, to endeavor to devise some other mode of providing for the necessary expenses, with reference to which it was instituted, which might with less difficulty be carried into adequate effect? The individual at present administering this office among you, is ready to assent to any modification of its condition, which the satisfaction and harmony of the churches may require. He will object to no reasonable change of things or terms, which circumstances may indicate to be expedient.

The interest we have always entertained in the General Seminary of our Church must not be wearied, however discouraged—and as we have large experience of its benefits, we cannot but continue to desire its increasing usefulness, and hold ourselves ready to contribute, as far as may be reasonably expected of us, to its promotion.

I will conclude, with urging upon my brethren of the clergy, that diligence and energy in the prosecution of their ministry, which are indispensable to its prosecution with any efficacy whatever. There is no license to any of us to be at any time unoccupied in the business of our calling. The kinds of duty to which we are bound are various enough to admit, that the happiest recreation of the mind and body, should be found in suitably varying our engagement of both. Let us interest ourselves with them all, in due proportion. Should I specify, however, any one of those objects as more claiming our unremitting solicitude and attention than the rest, I should ask you to let that object be the right religious instruction of the young. We have, you are aware, very little control of this important interest after a very early period. The children of our congregations soon cease to be subjects of our Sunday School instruction, and then are so removed by one of the greatest, I could almost say, of all possible evils to us as a Church, our want of schools conducted in conformity with the doctrines and principles we profess, that, in general, without extraordinary care on the parent's part, Sunday School impressions become swept utterly away—without the benefit remaining of any others of which we can avail ourselves, for the formation, by our pastoral labors, of sound, religious character. I beseech you, brethren, to let this evil be laid seriously to heart. It is our duty, to the utmost that we can, to provide, that the children of our churches, be committed to no other schools, but such as are episcopalian in their character—not for the sake of keeping our children episcopalians, (however proper it may be for us to desire to keep them so) but for the sake of keeping them Christians; because the character of religious instruction at other schools, will be either neutral, which is of no avail—or decidedly sectarian, of which parents will not avail themselves—or for fear of jealousy and discontent, none at all. Let Sunday Schools under the happy circumstances, to which, as to this important interest we are subject, be availed of to the utmost. We may, in some degree, succeed by their means to form the religious character for life, and make our children the children of God—before the world and its evil shall make them unchangeably theirs.

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COMMUNICATIONS, *intended for insertion*, to be addressed to the Editor, No. 46 Lumber-street; and communications handed in may be left either at the Press, or at No. 76 Varick-street.

All other communications to be addressed to the Rev. J. V. Van Ingen, Agent of the Press.

William Van Norden, Printer.